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CORRESPONDENCE.

[Concluded from last week.]

BOSTON, MARCH 20, 1850.

MY DEAR FRIEND,—It was my pleasure at Charleston, (S. C.) to hear Mr. Bowen, a young preacher, who had been several weeks rendering help to the long devoted and excellent preacher of our Faith in that city. The house of this ancient Society bore the marks of age within; marks which may be seen all over the city. They say it is owing to the peculiar state of the atmosphere around that sea-girt city, but I half suspect that the people are peculiarly fond of the antique, and do not care to introduce any novelties, even the outward appearance of such. However, if one judges by outward appearances, he will err in his judgment, as to the heart of the people, for there is a deep earnestness and engagedness in many members of that Society. It was truly gratifying to see so large and attentive audience of intelligent and leading men of that city. And no one will be surprised at the growth and prosperity of that Society, whose favored lot it has been to enjoy the hospitality and kindness of the Pastor and his family. Sweet, endearing, attaching influences have for years gone out from that centre of spiritual life, and more and more must have been gradually, slowly, and surely, drawn together and knitted for good, for life and for eternity. This Society, and especially its devoted Pastor, have long exerted a decided, beneficial influence, notwithstanding the strong prejudice, almost hatred, which exists towards Unitarianism, and all who are any way connected with the so-called heresy. Since Mr. Bowen commenced preaching the attendance has been somewhat larger, and undoubtedly he has awakened a new interest in some, which will manifest itself in addition to the number already connected with that Society. Mr. Bowen is a very able and promising preacher, and it is to be hoped that he will soon find a field to labor in permanently.

The cause of Liberal Christianity throughout the South, has never, perhaps, presented more encouragement than during the past winter, for all the pulpits have been, and in all probability will continue to be supplied, where there are regularly formed Societies. But it must be confessed, that other Faiths, or Forms of Christianity, are more congenial to the Southern temperament and habit of life. Work, Doing, Action, on which Unitarianism lays great stress, are more congenial to the North. Our Faith makes much of Righteousness, Action, Works—we do not indeed overlook faith, belief, opinion, but we unite faith and works, belief and action. We lay great stress upon the manifestation of faith and life,—upon the application of Christian principles to daily conduct. We repeat, it is not enough to cry—Lord, Lord, are we not professed disciples and members of thy body, the Church? have we not signed the covenant, and repeated the saving Creed? This is not enough; every disciple must *do* the Father's will—he must be up and doing continually—he can never fold his arm in security, for the Master's work always remains yet to be done. Now, in this, there is something uncongenial to the Southern temperament, which seeks that which is less requiring—for it is not accustomed to this daily demand for activity. The Southern mind, notwithstanding the leisure afforded by its peculiar institution for culture and strength, is not generally disposed to great and continued action. The Christian Work of Life cannot be shifted upon another's shoulder; therefore, where this work is lightest—where this press for activity is least, there will the multitude throng, and take shelter. Readily that church is crowded, which removes the burden of Christian life, or makes it easy to be borne; to believe, or to acknowledge a peculiar faith, is easier than a life of righteousness—to subscribe to a church covenant and be called a member of Christ, is easier far than to be faithful followers in word or deed; to rely upon the authority of a church, to submit to the dictation of others, is easier than to submit to the dictates of reason and conscience, and rely upon one's own judgment. Many are indolent, and many are too ignorant, to search the Scriptures, to examine the word, to judge themselves and be persuaded in their own minds, and therefore many readily yield themselves to the control and dictation of others who sit in Christ's seat. Still, more and more of the inquiring and independent spirit of the North is diffusing itself through the South, especially where the enterprise of the North is pushing forward the peculiar interests of the country—this is seen in Savannah and more in Augusta.

It is not to be denied that the institution of Slavery exerts a benumbing and blighting influence on the cause of Liberal Christianity. This seeks and demands the liberty, wherewith Christ has made every man free—freedom of thought and of action. While Unitarianism assumed the form of protest, and found its life in the promulgation of opinions different from the established creeds, a work by no means to be despised, or thought of small account, found no difficulty from the existing institution of Society; but as soon as Unitarianism assumed more positive character, and its life was manifested in its application of Christian principles, after its opinions had become firmly settled and established, then every existing institution—every established custom, vocation, relation in life, became a subject of scrutiny and investigation, was made to fall or stand, according as it was built upon Christian principles, or accorded with the precepts and spirit of the Gospel. Hence War, Intemperance, Pauperism, were examined with the microscopic eye of Christian Faith and Hope and Love, and one institution after another was made to feel its inconsistency with the Gospel. In the fulness of time, Slavery came under the same scrutinizing eye, and its inconsistency—gross inconsistency with the spirit of the Gospel, became so evident, that the hearts and mouths of many disciples could not rest from agitation and expression. Unitarianism, as it was presented twenty years ago, may be presented now at the South, without any fear of disturbing the slave-holder. His mind may be enlighted with new, or clearer doctrine—his intellect may be freed from contradictions and conflicting theories, and uncertain subtleties—he may be saved from many of the doubts and difficulties which arise in the vain attempt to understand Church Covenants and Creeds. The vindication of the right of private judgment, the independence of each church and of every disciple, may be established in his own mind. This work, accomplished to a great degree in New England, remains to be done elsewhere. It may yet go on at the South. But it will be difficult to find preachers, because the younger portion of Unitarian preachers seek to establish in daily life the high and perfect principles of the Gospel—they are more anxious that the Spirit of Love, which seeks the right, should be diffused, than that Doctrinal Truth, if so I may distinguish speculative truths from practical truths, should be more widely recognised. If I understand Unitarianism of to-day, its life consists in righteousness, and its ministers are laboring to establish this *righteousness* in every relation of life. Hence the deep interest generally manifested in the reforms of the day, in the cause of Temperance, of Peace, of the Poor, and of the Enslaved. In this respect there is a want of sympathy between the North and the South. The questions which agitate our Northern cities, with the exception of Temperance, do not disturb the inhabitants of the South; not that there is no poverty, no vice, no war-spirit in their midst, but the interests of humanity, the wants of the various classes of society, are not studied and recognised as they are in all the larger communities in the Free States. Undoubtedly, the time must come, when this righteousness in every relation of life will be demanded as a Christian duty, when the Church will demand it, and then will there be a unity of spirit and a concert of action, binding the whole country with indissoluble bonds; then will there be less difficulty in supplying vacant pulpits in those favored places, and a more free interchange of labors will be effected. It will be a slow process, indeed, by which Unitarianism, a faith much misunderstood, and uncongenial, shall be established; still if it be Truth, it must ultimately prevail. The spirit of philanthropy, which has done so much to break down the partition walls of religious sects at the North, will operate in the same way at the South, and gradually more humane views of divine Providence, more liberal views of man's relation to man, more just ideas of Divine Government, more correct estimate of the Purpose of Life, more consistent views of the Gospel Dispensation, consistent with the life of Christ, will be entertained, and we may hope some day the simple truth as it is in Jesus will everywhere abound.

Yours, truly, O. C. E.

ESSAYS WRITTEN IN THE INTERVALS OF BUSINESS. London: Pickering. 1848.

Our attention has been called to this excellent little volume, by a friend more than ninety years old, himself a man eminently distinguished for his practical benevolence, his sound judgment and high Christian principles. The book is by Arthur Helps, the author of "Friends in Council," who, we are told, was educated in one of the English Universities, and studied for the bar. He was, a few years since, Lord Morpeth's private Secretary, and has since, our informant thinks, been connected with one of the government offices. He is independent of the world in financial matters, and mixes a good deal in political society. Lord Monteagle is one of his intimate friends.

"The Essays" are marked by the same characteristics as "Friends in Council," and are constantly furnishing the mind with wise, practical suggestions. They are particularly suited to arouse the attention of men in active life—because they point out their peculiar temptations and trials, and suggest the only true remedy—moral and religious.

The opening Essay on "Practical Wisdom" will give some idea of the spirit and tone of the little volume.

"Practical Wisdom acts in the mind, as gravitation does in the material world: combining, keeping things in their places, and maintaining a mutual dependence amongst the various parts of our system. It is forever reminding us where we are, and what we can do, not in fancy, but in real life. It does not permit us to wait for dainty duties, pleasant to the imagination; but insists upon our doing those which are before us. It is always inclined to make much of what it possesses: and is not given to ponder over those schemes which might have been carried on, if what is irrevocable had been other than it is. It does not suffer us to waste our energies in regret. In journeying with it we go towards the sun, and the shadow of our burden falls behind us.

"In bringing anything to completion the means which it looks for are not the shortest, nor the neatest, nor the best that can be imagined. They have, however, this advantage, that they happen to be within reach."

In treating of Self-Discipline—the author says:

"Infinite toil would not enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere."

The Essay on the "Exercise of Benevolence" contains these remarks:

"Benevolence is the largest path of our business, beginning with our home duties, and extending itself to the utmost verge of humanity. A vague feeling of kindness towards our fellow creatures is no state of mind to rest in. No; in promoting the welfare of others, we must toil; we must devote to it earnest thought, constant care, and zealous endeavor. What is more, we must do all this with patience; and be ready, in the same cause, to make an habitual sacrifice of our own tastes and wishes."

Again he says:

"A man of business must have a deep sense of responsibility. He must believe in the power and vitality of truth, and in all he does and says, should be anxious to express as much truth as possible.

"His feeling of responsibility and love of truth will almost inevitably endow him with diligence, accuracy and discreetness,—those common-place requisites for a good man of business, without which all the rest may never come to be translated into action."

These are his sentiments on *party spirit*:

"The question, then, is how to regulate party-spirit. Like all other affections, its tendency is to overspread the whole character. One who has nothing in his soul to resist it, or much that assimilates with its worst influences, is carried away by it to evil. But a good man will show the earnestness of his attachment to his party by his endeavor to elevate its character; and in the utmost heat of party contests, he will try to maintain a love of truth, and a regard for the charities of life."

The following paragraph is not inapplicable to us here and should be always borne in mind when the urgency of the times and the danger of pressing our measures too far are held out as a reason for compromising our moral principles.

"Many persons persuade themselves that the life and well-being of a State are something like their own fleeting health and brief prosperity. And *hence they see portentous things in every subject of political dispute*. Such fancies add much to the intolerance of party spirit. *But the State will bear much killing*. It has outlived many generations of political prophets *and it may survive the present ones*."

[For the Register.]

The Middlesex Sunday School Society's Report.

The Seventh Report of this Society contains some facts which it were well should be kept before the public mind.

From this report it would appear that this Society was instituted in October, 1849—seven years ago. In that time it has had four Presidents, Hon. Samuel Hoar, LL. D., Pelham W. Warren, A. M., Hon. Samuel Chandler, and its present President, Ebenezer Hobbs, M. D. These are men of mark. Such men understand the nature and tendencies of the institution or institutions to which they lend their names; and their names so lent are a pledge that such institutions will be ably and faithfully supported and conducted. The Secretaries have been Rev. Barzillai Frost, A. M., Rev. Jason Whitman, A. M., Rev. Theodore H. Dorr, A. M., and Rev. F. A. Whitney, A. M., from whom have proceeded from year to year, reports, which have been a medium of communicating much useful knowledge to the community on the subject of Sunday Schools.

There are, in connection with this Association, twenty-two schools. The oldest of these schools (in the Cambridgeport Parish) was established in 1814—thirty-six years ago. The latest (in Woburn) in 1848.

The whole number of pupils in twenty of these schools (no returns from two) is 1748. Male 742; female, 1006. Why not as many male as female? The whole number of teachers is 287, male 97, female 190, or about one to every 6 pupils. Nearly one half of these are Communicants, and nearly one third, have been *pupils*. Nineteen schools, return an aggregate of 256 Bible class pupils,—that is, pupils who have reached the age of fifteen years, and upwards.

Returns are made in the report from thirteen of the Societies, of the whole number of persons connected with them between the ages of four and twenty. This number is 1427; of which 975, or more than two-thirds are connected with the Sunday schools!

Beside these interesting statistics, we have in this report, the answers of the Superintendents or Pastors of the several schools to a variety of questions proposed by the Secretary, in a circular sent to each. We cannot notice but one of these. This one, as the report says, "touches the very soul of the institution," to wit, "parental co-operation and home influences as furthering or hindering the cause."

No true friend of the Sunday school, as we think, has ever disregarded the connection between the home and the Sunday school. It was designed to supply the neglect, and to aid parents in the discharge of an important duty. It was found, that at home, the duty of imparting religious instruction was sadly neglected, or very imperfectly discharged. It was the belief of its friends that the establishment of the Sunday school would certainly remedy this evil in part, and could not fail, in the end, to arouse the parental heart to a livelier sense of its obligation to a rightful performance of this great duty. Have the friends of the Sunday school been disappointed in regard to this last point? What says this report? What are the answers from these schools which are given to this question?

In most instances we regret to find, that the answers are not very definite, and seem to be the opinions of the writers, rather than statements founded on well-ascertained facts. But some of them speak, or seem to speak, advisedly, from which we proceed to make a few quotations. From one school the answer is, "Parents are evidently much interested in the success of the school, and many of them insist that their children should attend regularly and punctually. The co-operation of some ends here; others interest themselves personally in the home preparation of their children. *There seems no reason to believe, as has sometimes been thought, that parents regard the Sunday schools as taking any responsibility from themselves. Those who neglect their duty now, would probably be no more faithful under the old system.*" Another says, "The school has the good wishes of the parents, and a liberal provision of books is made." Another remarks, "The Superintendent reports an awakening interest in the Society towards the school." And here ends the whole chapter of encouraging remarks in this report on this important point.

The other reports speak in the most discouraging tone. "With some few exceptions," says one, "we think there is great deficiency in parental co-operation. The religious instruction of the school fails often to be enforced at home." Says another, "Our observation leads us to believe that it is not always the parents, from whom we should naturally expect aid, that we receive it, but from those persons who in themselves are generally supposed to be entirely indifferent to the subject of religion." Another says, "Parental co-operation is far from what it should be. I do not know that any teacher has been consulted by the parents in regard to the religious culture of their children. . . . Home influences we fear, are sometimes counter to the instructions of the faithful teacher." By another, it is said, "Parental co-operation is a strong lever to forward the work in the school. Would that we experienced more of it in ours!" "Often," says another, "The natural order which should subsist between this institution and the parents is reversed. We are expecting the influences of the school through the children to reach and sanctify the parents, instead of looking to the parental influence to sanctify and bless the school! Is this right! . . . . . The school is but half the blessing it might become, were it but aided, as it should be, by parents." Finally, another remarks, "Parental co-operation, in the right direction, is most sadly deficient. Parents provide generously for all the pecuniary wants of the school, but at the same time, allow it to suffer greatly from the want of their personal presence and assistance. Not a parent is a teacher in our school."

Such seems to be the testimony of this report on this most interesting subject. Two remarks need only to be made in relation to it. The first is, that while there is such a neglect on the part of parents, it is most evident, that the best influences and results of the Sunday school institution cannot be realized. It would be unjust to expect it. Nor should it be condemned for this deficiency. It is clearly no fault of the institution. "Those parents who neglect their duty now would probably be no more faithful under the old," or any other "system." Nevertheless one thing is certain, that without the best aid and co-operation of parents, it *is* doing a great and a most essential work.

The second remark is, that parents should be reached if possible, and aroused to a sense of their obligation in regard to this most important work. And, as it seems to us, it is only necessary to make them understand, through the pulpit and the press, the aid which is required of them, and in most cases, it would not be withheld. What then is wanted? Their assistance as teachers when it is possible for them to engage in the work. Or when this is not possible, then, to use the language of the report, they should give "the word of encouragement both to teachers and pupils; they should *converse with their children about their lessons, and aid in their preparation*; they should visit the school often; or aid it better still by joining in it." G.

ANTI-SECTARIAN CONVENTION.

A meeting of members of different religious bodies has been holden in Syracuse, N. Y., for the purpose of promoting more general feelings of Christian charity and good will. The meeting would seem to have been a pleasant one, and a writer, Rev. S. J. May, in the Liberty Party Paper, thus speaks of it:

"Many would say, what did the Convention accomplish? What good can come of it? I answer; it did what, (if the same could be often repeated,) would tend more than anything else to correct misunderstandings; to soften the asperities of sectarian feeling, and to bring all true Christians to value those things, upon which they agree, more than those about which they differ. It did what, (if the same could be often repeated,) would lead differing Christians to appreciate more justly their points of disagreement, and to treat with more respect each other's rights of conscience. It set an example, which, if followed, would enlarge the range of religious thought, and increase the knowledge of man and of God in the world. They who keep forever within the narrow enclosures of their own sects—are like those who *never travel;* who spend all their days within sight of the houses in which they were born. Many things, familiarly known to persons in other regions of the earth, being contrary to the experience of those who have always stayed at home, seem incredible to them. If men had not travelled, it would never have been known that there are great varieties of climate and productions on the earth; that there are many different races of mankind, very unlike each other in size, shape, complexion, disposition, intelligence, government, religion; and yet that these all retain certain general characteristics, which show them to be MEN, beings of the same order. If there had been no travellers, it would never have been known that the earth is spherical. The true cause of day and night would have remained a mystery; and much of the wisdom and goodness of God manifested in the creation, would have been undiscovered.

Next to travelling ourself, it is most profitable to see and converse with those, who have come from other countries, other climes; to hear them tell of the appearance, the manners, customs, houses, dress, civil institutions, and religious usages of people, in the cold regions of the earth, on the one hand, or in the hot regions on the other. We hence learn that men may differ in these, and in a great many other respects, and yet be men: having the sympathies, the kindly affections of human beings; some sense of right and wrong, and a consciousness of dependence upon, and accountableness to, an unseen Almighty Power.

If we cannot travel, we ought to make ourselves better acquainted with our fellow beings, of every variety, in different parts of the earth, by *reading their books*, or the books that have been written about them; until we are possessed of many of their peculiar opinions and feelings respecting the great interests of humanity; find that we have much in common with them; and are satisfied that in every nation there may be those, who "fear God and work righteousness," and therefore are the dear children of Him, whom we delight to call *our* Heavenly Father.

Effects, very similar to those which are produced by travelling, or by conversation, with those who have travelled, or have come amongst us from other countries.—effects, I say, very similar, may be expected to be produced by such meetings as the Anti-Sectarian Convention, if such meetings shall be frequently held. Religionists of every name will learn that all truth, and all goodness are not restricted to their sects—the largest of which is small in comparison with the rest of Christendom, and very small in comparison with the whole of the human family. They will more than suspect that, if they would know all that is worth knowing,—believe all that is worthy of credence,—and love all that is lovely, they must look beyond the confines of their particular Churches; venture to inquire whether there may not be some important truth, not embraced in their creed, aye, contrary thereto: and dare to commend those "who do justly, love mercy, and walk humbly," although they may not pronounce the shibboleth, or wear the phylacteries of this or that sect.

But some may inquire, "was this effect produced by the late Convention?" They might as well ask the farmers, when they are coming from the fields, which they have just ploughed, harrowed and sowed, whether they have reaped a good crop. "If we hope for that we see not, then do we *with patience wait for it*." Those, who are desirous of more harmony and union amongst religious sects, should not ask whether the end was attained in this Convention; but whether a right beginning was made; whether good seed was sown, seed, which, if it shall germinate and grow, will bring forth good fruits—"the fruits of the spirit, which are love, joy, peace, long suffering, patience, meekness, faith, temperance, brotherly kindness and charity." I, for one, am persuaded that an excellent beginning of a great reform was made at this Convention. Some fallow ground was broken up; some old stubble was ploughed in; and a great deal of good seed was scattered there, all of which I do not believe will be lost. It is very much to be regretted, that an ample report was not made of the proceedings. Scarcely one person spoke, who did not say something worthy of remembrance: scarcely one, who did not acknowledge sectarianism to be an ugly vice, and make some concessions to the pre-eminent excellence of true goodness.

WE NEED EXCITEMENTS.

There are instances of genuine conversion in time of general stupidity. Many can tell of seasons of silent refreshing, which lasted for weeks or even months, in which a goodly number of souls were hopefully turned to God, with scarce any unusual excitement—without extra labors—without noise. All was still, and a heavenly peace prevailed. They are blessed seasons. Would they were far more frequent!

But, let us consider for a moment, whether such seasons are the most desirable of all, for promoting this great work. Do you live in a city? Do you know what mulitudes are around you, who for months, and many of them for years, have not entered the doors of a church, nor heard a gospel sermon; and that there are many hundreds more who are following the teachers of false doctrine, and under the power of strong delusion are in danger of eternal destruction? Now, our inquiry is, in those seasons of gentle and silent refreshing of which we have spoken, and which were unspeakably precious, was any impression made on those thoughtless multitudes who go not to the house of God from month to month, or on the misguided thousand who love the preachers of smooth things, and those who prophesy deceits? Did they hear of the work, or know of a conversion? Were not the conversions chiefly or wholly confined to the number who were regular attendants on an evangelical ministry, and who were members of religious families? True, by far the largest number of conversions, in any circumstances, are from these classes. But is this so exclusively the case in the time of a general revival, as in the seasons above mentioned? On the contrary, is it not always observed that in times of general reformation many of those who were strangers to the ordinary means of grace, become decided followers of Christ? The prevailing interest becomes a theme of remark in all circles. Men converse in the streets, in the Exchange in almost every place of resort, respecting the great and (to many of them) strange work. Curiosity, or a feeling for which they cannot themselves account, leads many to the house of God, who were not wont to be there, and many who had embraced Universalism or other delusions, go with the multitudes to see and hear the strange things of which they have heard; and in the end it appears that a goodly number of those unbelievers have been brought to embrace the hope of the gospel.

In cities, and in a measure everywhere else, almost everything is done under excitement. Whether men are going to business or to pastimes—to their offices, stores, warehouses, or to theatres, gambling rooms, drinking saloons, and places of debauchery, they go in haste, and in all these various pursuits are under almost constant excitement. Every one thinks, speak, and acts under the general impulse. If, then, anything is to arrest men in the midst of their daily pursuits, and become an object of general interest to all classes, it must be something which shall give a counter impulse, not less strong and exciting than those under which they act from day to day. In other words, if there is to be a work of saving grace, which is to reach men of all classes, and bring a large number to the cross it will, of necessity, be a work which will lay strong hold of the minds of the masses, and will be very exciting.

Had we room we might show that for these, or similar reasons, the very excitement which is produced in extensive revivals is as desirable in the country as in the city; and that, not only for the conviction and conversion of sinners, but for the quickening, edifying, and sanctifying of believers. As thunder, lightning, and storms, purify the air that we breathe, so do exciting revivals give new and holy life and impulse to the people of God. [N. Y. Evangelist.

The Jury in the Webster Trial.

To the Editors of the Traveller—Gentlemen:

Having read in several papers what purported to be relation of the scene and events which transpired in the Jury Room on the trial of Dr. John W. Webster, I have felt desirious (now that the subject has been brought before the public mind) that a plain statement of the more important matters connected with the Jury Room should be made, as it might prove interesting, if not instructive to the community. The Jury was composed of twelve men, from as many different branches of the mechanical and mercantile, "professions;" they were from four different religious denominations, and their ages varied from 28 to 66 years. They were men whom I should designate as possessing good sound common sense—men capable of judging—of discerning—of appreciating evidence and estimating its importance. The Jurors, after they had become better acquainted with each other, and as the evidence began to bear with crushing weight upon the prisoner, and the "net work of complicated circumstances" seemed to encircle him, felt strongly the need of "that wisdom which cometh from above," to guide and direct their minds aright in their most momentous and responsible situation.

It was then that our worthy Foreman (whom we all must highly respect, and whom we shall ever remember with pleasure) proposed to the Jury that they should have religious services every evening. The proposition was most cheerfully responded to, and ever after that time, the voice of praise and prayer daily ascended, as we trust from sincere hearts, to the Throne of Infinite Wisdom and Mercy. I need not say that the burden of every prayer was for wisdom to guide and direct unto a right decision, and for blessings most rich and precious to descend upon the prisoner and his afflicted family.

I now come to the closing part of this momentous trial. When the witnesses for the defence had given in their testimony, and the counsel for the prisoner announced the evidence on their part closed, a feeling of pain and anguish must have come over the mind of every juror—"What! can no more be said,—no more be done in behalf of the unhappy prisoner! Is that the evidence—the *only evidence* on which we are to base our verdict of "*Not Guilty*?"

At that very time, with the light which the able charge of the Chief Justice afterwards gave us on several points of "the law and the evidence," I think I speak the sentiments of nearly if not quite all the Jury, when I say, that they were as fully prepared for their verdict as they were when they retired to the Jury Room, after listening to the most able and eloquent pleas of the prisoner's senior counsel and the Attorney General—so strongly, so fully had the evidence pointed to the prisoner as the guilty man—AND TO NO ONE ELSE. After the jury had gone to their room—with the various evidences of guilt spread out on the table before them, and the door locked upon them; shut out as it were entirely from the world, with nothing but the eye of the Omniscient God upon them—so painful was the sense of responsibility, so unwilling were they to come to the result which *all* felt they must come to, that 30 to 40 minutes were spent ere any thing was done—when at last the voice of the Foreman was heard calling them to order and reminding them of duty, however painful; and when they had all taken their seats around the table—then it was that one of the Jurors rose and said, "Mr. Foreman, before entering upon the further consideration and decision of this most important matter, I would propose that we seek for Divine wisdom and guidance." The proposition met with a cordial response, and the foreman called upon a juror to offer prayer. This was done, most feelingly and sincerely. We then proceeded to the most trying and painful part of our arduous duty. The various articles which were put into the case were examined by the jury, and particularly those things which seemed to bear most strongly against the prisoner. The final decision of the question was resolved into three parts:

First. Are the remains of a human body found in the Medical College on the 30th Nov., 1849, those of the late Dr. George Parkman?

Second. Did Dr. George Parkman come to his death by the hands of Dr. John W. Webster, in the Medical College, on the 23d Nov., 1849?

Third. Is Dr. John W. Webster guilty, as set forth in the indictment, of the wilful murder of Dr. George Parkman?

When the vote on the first question was put, twelve hands arose immediately. Some little discussion then took place, when the second question was tested—and twelve hands at once arose. The third—the most important question of all—was next to be tried. Quite a pause ensued. One juror—in his sympathies of kindness for the prisoner (who was his personal acquaintance or friend) and his afflicted family—shrunk from the "fiery ordeal." "Can't we stop here?—can't the law be vindicated and justice satisfied, if we pause here? Must we take the *life* of the unhappy prisoner?" Some discussion ensued—the mind of the juror seemed more calm—and he expressed his readiness to vote on the *final* question, which was then put, and twelve hands arose. The die was cast!—and John W. Webster was pronounced Guilty of murder.

Thus ended the closing scene in the Jury Room. What afterwards transpired in the Court Room is already known to the public. When our foreman then pronounced that awful word—Guilty! the Jury, as well as the prisoner, trembled and grew faint. And what a relief it was to us when we were again allowed to "go free," and rejoin our families and friends after so long and painful a separation; and there was not a juror's heart but would have leaped for joy could the prisoner have been justly allowed the same unspeakable blessing.

ONE OF THE JURY.

[Daily Eve. Traveller.

We cannot "with forced fingers rude" mar what is almost perfect in its way by cutting out a single sentence from Dr. Frothingham's Farewell Sermon, but give it below entire. It was delivered on Sunday, March 10th, 1850.

2 Cor. xiii. 2—"Finally, brethren, farewell. Be of good comfort, be of one mind."

The occasion of this discourse did not need the naming of the text to announce it. You have been looking forward to it for some time; and it is now here. For my own part, it has not ceased to weigh upon my thoughts, and sway them with emotions more than can be uttered, from the day that it was first marked to me distinctly as coming; and it has now come. Well: it is not too soon, and it is not too late. This has not been brought about by any sudden event, or by a slow decline of mutual regard. It has not been determined by any offended action on your side, or any indolent wish on mine. It has not been hastened on, while the ability to render service was as good as ever; and it has not been delayed, till that ability, if it ever existed, had fallen into decay. It is free from your censure as if premature, and it avoids your indifference and weariness as if deferred too long. It is prescribed by an expediency that you will recognise, and by a necessity that I cannot but feel; perhaps, I might say by the finger of that Providence which allots to all of us the dates of our season and the measure of our strength. It takes place at a time that is on no account unfit. If I do not greatly mistake, it will be for your future advantage, as well as for my present relief. And if I may be allowed to judge of your feelings by those which at once animate and depress my own mind, this occasion, though a closing one, is full of the affections of the earlier time. The heart's life is as warm and free in it as it was in the beginning. Nothing has grown loose as yet,—has it, brethren?—in the connection that we formed so long ago.

But I am admonished by many circumstances that it could not remain so firm, or so useful,—if there has been through God's blessing any use,—for a great while longer. And therefore we part.

It is best so. Who would have it otherwise with him? Who would linger to be superfluous? Who would see his work hanging languid, and his influence becoming less, at the very period when his spirit is most alive to the importance of that work, and to the obligations of those who are set apart to spread its power? It is therefore that I have come, to take the solemn and tender leave of you that I do this day. For five and thirty years I have been accustomed to salute you, as the Lord's days came round, with misgiving and apprehension very often, but always with the best that I was able to prepare; and now I am here this morning, not with a salutation as before, but to leave my parting word of earnest good-will, with a retiring step, and, I am afraid, a faltering tongue.

Allow me to speak the few words that remain for me to say in the ministry of this place, with the utmost simplicity and an entire unreserve, as I may be led, and not as I might premeditate. There shall be no formality about them. There shall be no studied lesson in them. They will enter into no statistics or historical details of any kind. They will touch no point of doctrine. The repetition of facts would be too cold, and the discussion of opinions would be irrelevant. I do not write them down for any permanent record, but only throw them out as the expressions that belong to the passing hour. They are not for the public or for the stranger, but for you my hearers only. I will not care for any defects that they may be charged with; for the want of sensibility to the time will not be among the number.

It would be impossible to lay down any office, that one has sustained for more than the space of a generation of men, without the profoundest interest; whatever the circumstances of its resignation might be. And this for very plain reasons. It has been one of the fixtures, according to which he has squared and regulated his life. It has been one of the media, through which he has surveyed the regular successions and the rupturing changes of the world. It had brought him into relations more or less intimate towards those with whom he had associated his care; and these relations now cease. It had required that he should be found faithful to every claim that his position involved; and as he looks back upon his course from the end, his scrutiny will be the more severe, and in all likelihood the less satisfactory, according to the seriousness of his views and the tenderness of his conscience.

All these considerations apply with especial force to the office of the Christian pastor. It ordains of itself the whole method, by which he directs his weeks and days. It is the great glass, in which he sees reflected the dealings of Providence with its creatures from infancy to age; the characters and fortunes of individuals; the growth and dispersion of families, now beginning to be such, and now diminished till they preserve hardly the name or not the name of a family; the moving accidents of our social condition; the mirth that he is called in to hallow or to share, and the tears with which he mingles his own. Ah! they rise before him now,—that altering company, those "dissolving views;" the new-born child, who was to fulfil or cruelly poison the hopes that bedewed like the drops of its baptism its yet innocent brow; the bride and the bridegroom setting gaily out on their flowery but uncertain way; and, beyond that, the silent circle of the mourners and the shadowy procession that follows those who have lost the light. The relations to which it had introduced him were of a peculiar kind, delicate and sacred; brought into his thoughts by an almost constant recurrence; and connected in many hidden respects with the labors of his profession, the sympathies of his nature, and the habits of his observation. They are not of a very distinct kind, it must be admitted. The associates that form them with him do not continue steadily the same; and the body that we call a congregation or a church may not seem to have any very clear personality about it, since its members are changing at will. But human ties are not weak because they may be a little obscure; and no one can have been set for a quarter of a century and upwards to lead the devotions of a people, and address the religious sentiment in them, and visit them from house to house, without being conscious of an attachment, that may not easily be defined, but can never be forgotten. And then the faithfulness that this holy office among men requires. That was the last consideration. The last to be mentioned; but how far the first in true weight to every sober discernment! He looks back upon his work, and cannot help asking himself how it was done, with what degree of diligence, with what earnestness of heart. Aye, these. Whether it found favor, or failed to find,—whether it was attended with the signs of outward prosperity, or came off barren of all such handsome fruits,—are very small things to him, and scarcely worth computing, in comparison with that dread question. I have spoken of his favor and of his visible success as if they were different things. And they are so, though they may sound alike and appear the same. For we have seen that one may inspire no confidence and win no esteem, and yet be followed by multitudes. Another is praised and deserted. In the language of the Roman satirist, he is extolled and freezes. But grant to him both the cordial regard and the flattering attendance, the private and the public testimony; and what are they by the side of the inward witness? Has he done all that he ought and could? How few have done this! His responsibility has been greater than that of most others; at least, it is commonly so considered; and how has he fulfilled it? It will be well for him, if with a tranquil spirit he can look that way.

Strongly impressed with reflections of this kind, I stand and survey the departed years of an attempted service. It is the most natural direction for the thoughts first to take. And, in making this retrospect, I am met by two classes of objects. The first relates to the concerns of this congregation, and the other is of a more personal nature. But few words need be added to what I have already implied on each of these subjects, when speaking as under the person of another.

Thirty-five years ago, this society, thinned somewhat by discontents from various causes, and thinned much more by an unusual number of deaths, was not so strong as it afterwards slowly grew to be. Of the men who were heads of families, then worshipping in this place, there are but nine left among us. Two or three—I remember them all this moment—removed to other parts of the country, where they made themselves new homes. Nearly all the rest have not continued, by reason of death. They do not belong to any assembly of mortal men. I have laid up their names, and those of their successors, a large company,—who stayed awhile, and then departed also—either to other houses of worship or to the silent and narrow house. This simple mention is enough to show what a space there has been for the operation of all the diversities of earthly fortune. What changes have I traced along, in character and repute and situation, and by the decree of the heavenly destinies that sweep on without any reference to human deserving! How many of the useful, the noble, the dear, have passed from among us! I should lose myself if I were to wander into any particularities. I might recount what I ought not, and omit what I should best remember. Let me refer but to a single instance that occurs to me as I recall the past. There may seem, indeed, little reason why it should be selected; for there is nothing very peculiar in it. There sat, away upon my right, a family most closely united in its mutual love and in its attachment to this place of our assembling. The father and mother dropped away. The daughter preceded or followed them almost under my eyes; and one only son, at a distance from the city of his birth, bears up the name of that most courteous and Christian gentleman, whom I take satisfaction in all but naming today.*

Oh, the burial-places of our households! They are nigh to our dwellings, and they lie off in far lands. They are opened under the thin cover of the village turf, and they are sunk deep down below the waves of the sea. They waited patiently for their inmates, or they swallowed them up quick. They spread their couch gently, as for repose when one was weary, or they pulled the funeral stone upon the head of the strong and active as by a violent fate. But over them all the words of comfort and hope have been spoken, and the prayer that strengthens has gone up, within these walls. The ministries of religion have been compassionate, and sought to heal and not to harrow the mind. We have not forgotten the pity of the Lord, nor the promises of his Son. We have not forgotten

"The faith that triumphs o'er the grave,
And tramples on the tombs;
For Jesus my Redeemer lives,
My God, my Saviour, comes.

The mighty Conqueror shall appear
High on a royal seat;
And Death, the last of all his foes,
Lie vanquished at his feet."

You have had held up before you, however feebly yet steadily, the light of the gospel, as a religion of supernatural authority, of infinite grace, of eternal assurances; a religion, mysterious in its origin, in its doctrines, in its influences, like the whole of our mysterious constitution and life, but yet taking our reason for its interpreter, and our nature for its ground; a religion of the spirit and not of the letter, for practice rather than for speculation, in the life and not in a form; a religion that makes human duty its chief article, and human love its governing law, and the great hope of human souls its furthermost star. This divine word has been addressed to your intelligence, to your affections, to your consciences; and urged alike upon them all, with as much variety of appeal, and as wide a range of illustration, as the diligence of one poor mind could find by the seeking.

Such has been the exhibition, in endeavor if in nothing more, of the ministry that has now come to a close. I cannot but gaze back upon it with deep humility; with the feeling that its work should have been more single-hearted, and its efficiency much greater than it is seen to be. I am afraid to bring into too close a parallel the obligations that it has required, and the infirmities that it has found. I meditate with awe on the prophet's vision of the live coal from the altar, and the unclean lips that it was to purify; and dare not ask whether in this instance they have ever met. Fully worthy in every respect, if indeed in any, most certainly the offering has not been. The defects that have diminished it, the faults that have blemished it, no one of you can be so well aware of as is your retiring servant. But for these I have no forgiveness to ask of you, or to ask in any hearing of men. The petition is for another ear. The reply is to come from a higher tribunal. Allow me, however, to say, with some faint gleam of honest satisfaction, that it is not from a post of carelessness and indolence that I am withdrawing. The words of an English moralist impressed me early, that he pitied the man who could make it an easy one. With anxious concern have I awaited the Lord's days that come round so fast. With an exercised spirit have I prepared for the undertakings that on every other day are liable to be required. "In weakness and fear and much trembling," I have stood among you often; and often have I studied how I should come, ready to faint under the consciousness of insufficiency. Whatever errors may have been committed,

* Colonel Samuel Bradford.

whatever short-comings may have been displayed my mind has put strain upon itself and my heart has wept, under the endeavors that my relation to you has called forth.

And now that relation is severing. The text is saying for me, "Finally, brethren, farewell." Farewell to the sphere of occupation that has imposed the hardest labors and furnished the highest excitements of my life. And farewell, Christian friends of this church and society; for I shall meet you, in the connection that we have hitherto held together, never again. I turn away from all the past. The thought of its joys and its trials I leave behind. Its register of duty is sealed up. Let it be sent where it belongs, and pray for me that it may find mercy where it is sent. I address myself to the present, and to the coming days. I bid you a blessing. There is no reason why you should not fare well. It will be your own fault if you do not. "Be of good comfort, be of one mind."

"Of good comfort." You are not harmed by any thing that is now taking place. I will predict, on the contrary, that you are to be essentially benefited thereby. Let there be a little sensibility felt,—if your kindness and good opinion will carry you so far,—that an old tie, which has the endearment at least of memory and habit twined with it, has to be softly parted. But do not believe that a change of ministration, or the temporary suspension of the pastoral office among you, or a pulpit left to be supplied for a few months as you best can, is going to interfere with your prosperity. Do not believe, because one man thinks he must go, and another declines to come,—because one voice stops from having become weak, and another is deterred from speaking to you although it is strong,—that therefore the cause of the gospel in the midst of you is to suffer a hinderance. It is no such thing. At least it need not be, and ought not to be. You are not so dependent on any single instrument. It is time that some marked alteration should give a fresh impulse to your interests here. And that impulse is coming. There is a blessing on the way. The aid that you are looking for will not linger till you despond about it. Young men will be rising with new ardor, and new methods of speech, and with the charm that belongs to the beautiful season of their youth. Or a maturer wisdom will emerge from some point that you do not think of, to shine upon you like the sun in his strength. Do not fear for that. The church is never forsaken. God will provide. "Be of good comfort."

And "be of one mind" also. There is all necessity for that. You have long been a united people. Preserve your reputation in that most important respect. Let brotherly love continue. Let there be no coldness or estrangement within these pleasant borders. Agree each one to take a hearty concern in the welfare of this ancient church, our First Church. For one, I will honor the stones and the dust thereof. May they prosper that love her! Come round about this Zion of ours. Let every one do what he can, and it will be something, to uphold its honors. Maintain the institutions of religion here,—in this chosen spot. Let me beseech you affectionately but plainly, to give this place your attendance, according as you have health and opportunity; and to increase the frequency of that attendance, if it has become remiss without due reflection or just cause. If you come only to hear a particular preacher, you are not in the way of deriving much benefit from the best he can say; but all can be made of use to those who bring an inclined heart. Be of one mind in this. Be of good comfort in all things.

Brethren, farewell. I carry away with me a grateful sense of the favors of many years. I renew my thanks for the courtesies which you have recently shown me through your committees, and for the repeated and generous expressions of regard that have been written on my behalf. I shall forget none of them; and I shall forget none of the more private words and acts of friendliness, inscribed nowhere but upon the pages of the breast that are always open but read of no man.

But what do I mean when I thus speak of leave-taking? Let me explain it for a moment. It is far from implying an utter separation. We read in the old book of Numbers an ordinance concerning the Levites, that when, after a certain age, they should cease engaging in the active service of the tabernacle of testimony, "and serve no more," they were still to "minister with their brethren to keep the charge." Why may I not maintain a similar position among you, brethren; as I look up at the curtains of the same sacred tent, and look round upon the same fraternal company? Let me feel that I have yet a charge to keep, though of a less conspicuous kind than before. It will be a sincere gratification to me to render any help in my power. As long as you are without a pastor, let me consider that I belong to you still. Till another shall assume the duty, let me account it my privilege to be with you under all the circumstances that require ministerial offices and a pastor's heart.

Finally, brethren, farewell. Let this be mutual. Say it back to me. The blessing and response that we find in all the ancient liturgies, "The Lord be with you; and with thy Spirit," had always for me something affecting, as a public interchange of religious and benevolent wishes. There is no place for the utterance of such a sentiment in the form of our devotions. But there may be the life of it without the utterance; there may be the feeling without the form. And when the solitary benediction is pronounced to-day at the close of this our final meeting, let me imagine it to be met and answered, not with the voice, indeed, but with the spirit of you all.

OBEDIENCE TO MAGISTRATES AND LAWS.

We have been pleased to find our views on this subject fully confirmed by one of the wisest and ablest ethical writers in the English church, Bishop Jeremy Taylor. We do not see how the whole subject, on both sides, can be compressed into fewer or stronger words than in the following paragraphs, which we would especially commend to those of our friends who may think us revolutionary in our doctrines. They may be found in The Rule of Conscience, Book I, chap. iii, rule 6.

The rule is this: "The innocent, or invincibly erring conscience, is to be obeyed even against the known commandment of our superiors." After stating the reasons against this doctrine, Bishop Taylor says:—

"To this discourse I answer in short, that it is all very true; that the lawful superiors are God's vicegerents, appointed over us in things pertaining to God, so as to be executioners of the Divine laws; and besides this, to make laws in things indifferent and pertaining to men; that all contempt done to them is done to God; that it is scandalous to refuse obedience to them; that he is a proud man who says he is wiser than his superiors; and he is intolerable that prefers his private folly before the public wisdom; and therefore it is well inferred, that the error of an abused conscience ought to be laid down; and though he cannot in particular answer the arguments which trouble him, yet, if he have reason to believe that though the arguments be too hard for him, yet that the superior's command is innocent, it were well if he would lay aside those arguments and adhere to authority. Yet all this touches not the secret of the question; for,

"*He that compares the law of conscience with the law of the superior, compares the law of God and the law of man; and the question is not, whether a man should follow his superior or follow himself? but, whether God or man be to be obeyed, whether the superior or the supreme be to be attended to?* The reason of this is, because the conscience stands bound by the supposed law of God, which being superior to all the law of man, must rather be obeyed; and therefore, although the arguments conclude rightly that an erring conscience, disobeying his superior's lawful command, does sin greatly: yet they cannot conclude, that he avoids sin but by obeying against his conscience; for his condition is indeed perplexed, and he can no way avoid sin by laying his error aside first, and then obeying. And since he sins, whether he obeys his superior's just command or the unjust command of his conscience, the inquiry is, in this sad conjunction of things, by what hand he must be smitten, on which side he must fall, that he may fall the easier? To this the rule answers, that his erring conscience must be obeyed rather, because he is persuaded that God speaks there, and is not persuaded that God speaks by his superior. Now, though in this he be deceived, yet he, that will not go there where he thinks God is, and leave that where he thinks God is not,—does uncertainly go towards God, but does certainly forsake him, as much as lies in him."

CHRISTIAN REGISTER.

Boston, Saturday, April 13, 1850.

On the Inability of Ministers to Judge of Practical Affairs.

In our editorial labors, we have already had the advantage of much excellent advice from correspondents who have kindly and considerately endeavored to make us sensible of the duties of our position and who would at the same time save us from the mortification of attempting anything above the level of our capacities. This advice has not been unattended by appropriate warnings. One friend pleasantly informs us, that he shall drop the paper, unless we give more attention to the great subjects of the day, especially Slavery and War. Another is indignant that we should venture out of our sphere to discuss at all these subjects of which, from necessity, we must be supposed to be entirely ignorant. We trust that we are properly grateful to those who are so ready to relieve us of the care and trouble involved in keeping charge of our own minds and consciences. We should doubtless be the gainers in having such judicious friends to dictate to us, when and how and what to think; but unfortunately for us, they do not themselves agree. They must see that we are placed in a melancholy dilemma. We are ready to take good counsel, but whose advice shall we follow? In this disagreement of wise men, we seem to be thrown back on our own feeble resources, and much as we regret it, we fear that for the present, we shall be obliged to be guided by our own judgment, and to form and express our own opinions. Our readers must see the melancholy alternative to which we are subjected, and will accord to us their pity and their patience. When our very authoritative and advisory friends agree together, we shall be happy, if those concerned think best, to surrender the direction of our columns to their better discretion.

There are those who endeavor to impress upon us that ministers are incompetent to form an opinion on practical matters. The modesty of this notion is more apparent than are the reasons for it. We understand very well how a man should be most competent to discuss questions within his own special province; but we do not understand why the great questions of the day are more aside from the special province of a minister than from that of any other man. We understand why a merchant should be better able to judge of the worth of stocks, or the value of cotton, or the prospects and relations of different kinds of business, than a minister; but we see nothing in the mere act of buying and selling and planning commercial enterprises, which fits one in any peculiar way for understanding the moral, political or social aspects of War or Slavery. These subjects border on and come almost within the circle of a minister's daily studies, and we know not why, if he possesses equal intelligence, he should not judge of such questions quite as well as a merchant. A question of law is something for a lawyer to decide, but when he leaves his special province to discuss the bearing of laws on the morals of a people, and the corresponding relations of the moral sentiment to legislation, we suppose that he enters on ground quite as open and familiar to a minister, as to himself.

Or is it owing to an ignorance of human nature? A true knowledge of human nature is very limited and imperfect, we suppose, among most men. It is confined very much to that specific form seen in the class in which one lives. Different professions and callings are liable to a similar narrowness in their judgments. But we do not understand why ministers, who are brought into intimate relations with all classes, and are likely to have revealed to them in an unusual degree the moral workings of the most various kinds of mind, should take it for granted that, above all others, they are doomed to any peculiar ignorance of mankind. We claim for them, in their own sphere, that kind of competency which others claim in those departments to which they have devoted study and thought. In regard to those mixed and broader questions which go outside of all special vocations, and require a more extensive view and judgment, we claim for ministers no greater ability to form just opinions than we concede to those in other situations; on the other hand, we are as yet, unable to see wherein they are less competent than other men, to judge of those great practical questions, which, as their most prominent element, involve so many moral and social considerations. On the whole, we are not so convinced that any one class monopolizes all practical wisdom, as to feel disposed to give up the discussion of these subjects, whenever we see there is occasion for it.

It is difficult to treat seriously these conflicting pretensions to superior wisdom, among different classes. The truth is, that different classes stand at different points of sight. The horizon of each man is a bounded one. Each one stands on a sphere and sees only half of the sky. For this reason, we want the well considered judgments of all—of the farmer, the lawyer, the mechanic, the minister, the physician, the merchant. We want them compared and thoroughly shaken up together, confident that when the waters grow quiet and settled, we shall find gold at the bottom. We do not rely on the judgment of any one man or class of men; but on the combined, sober and final judgment of different classes, when they unite on one point, we place the greatest reliance.

Instead of attempting to silence any class, the freest and fullest expression of the most varied sentiments, should be earnestly desired. So long as the knowledge of individuals is limited and their judgment imperfect, the only way of reaching wise conclusions is through a large comparison of differing views. Silence is more dangerous than speech. When brought out into the sunlight of open discussion, foolish, exaggerated and wrong-headed notions are apt to be corrected. The man who is blind to his own poor logic, is quick sighted in detecting that of his neighbor. At any rate, as in astronomical calculations, opposite errors balance and cancel each other and help one to the truth. In order to arrive at just conclusions, instead of standing, and insisting that others shall stand, at a single point of view, it is important to have and to compare the opinions of those who look at the subject from opposite sides.

☞ The Anniversary of the New North (Rev. J. S. Young's) Sunday School will take place on next Sunday P. M., April 14. A report will be read by the Superintendent, and in connection with this there will be several addresses, and other services suited to the occasion.

THE SCARLET LETTER.

THE SCARLET LETTER: A ROMANCE. By Nathaniel Hawthorne. Boston: Ticknor, Reed & Fields. 1850.

We have here a handsomely printed duodecimo volume, of three hundred and twenty-two pages. Prefixed to the "romance" is an introduction of fifty-four pages, giving an account, half serious and half humorous, of the Salem Custom House, and its inmates, in a style that would do credit to the author of the Sketch Book. We have seen nothing of Mr. Hawthorne's which indicates so much literary skill as this introduction. There is a certain airy grace about it, an easy insight into character, a power of sketching likenesses by a few delicate strokes, a depth of feeling partially concealed under apparently sportive expressions, and withal an interfusion of living emotion, such as give to the whole composition an unusual charm. There are few things in English prose finer in their way than the author's account of his attachment to his native place, and, were it not for the little touch of bitterness which mars the effect and leads us to doubt the perfect good faith of the writer, the sketch would be perfect. The account of the Collector is in the finest style of portrait writing, and is only a fitting tribute to one known through the country only as a warrior, but known to his friends and neighbors as a man of strong intellect, of immoveable firmness of moral purpose, of quiet humor, of warm affections and the utmost kindliness of feeling towards every living thing. We must quote a few detached sentences from the picture of General Miller, "New England's most distinguished soldier." "The closer you penetrated to the substance of his mind, the sounder it appeared." "Weight, solidity, firmness; this was the expression of his repose." "What I saw in him, were features of stubborn and ponderous endurance; of integrity, that, like most of his other endowments, lay in a somewhat heavy mass, and of a benevolence, which, fiercely as he led the bayonets on at Chippewa or Fort Erie, I take to be of quite as genuine a stamp as what actuates any or all the polemical philanthropists of the age. There was never in his heart so much cruelty as would have brushed the down off a butterfly's wing. A trait of native elegance, seldom seen in the masculine character after childhood or early youth, was shown in the General's fondness for the sight and fragrance of flowers. An old soldier might be supposed to prize only the bloody laurel on his brow; but here was one, who seemed to have a young girl's appreciation of the floral tribe."

The whole Custom House and Salem picture, as a piece of English composition, is almost unsurpassed; but whether a writer is justified in drawing such portraits as some of these are, of his old associates while they are still living, is, to say the least, a questionable matter. There are also a few sentences relating to the author which constrain us to think less well of his kindliness of nature than we should, if they had been omitted. No little act of party despotism has ever made us feel more indignant than Mr. Hawthorne's removal from his small office in Salem; but he here indicates a state of feeling towards his associates such as to show that they who procured his removal were guilty of no great injustice to him, though they may have done an act unworthy of themselves.

But what of the Scarlet Letter? Like Mr. Dana's Paul Felton, it is a tale of marked ability, vigorous in its conceptions, and as a literary performance almost faultless. There is no redundance, but a condensed energy of language and emotion, the horror of the main features relieved by some smiling accompaniments. It is unquestionably a work of genius.

But, morally, we doubt whether the annals of literature furnish a single instance of success in any work, where the one act around which the whole interest of the narrative gathers and on which it all depends, is an act of moral pollution. As in The Heart of Mid-Lothian, such an act may incidentally add to the moral interest and instruction of the story, but not when it is the one thing on which the imagination is obliged to rest from beginning to end. The intensity of the interest only increases the painfulness of the emotion. Another moral objection to the Scarlet Letter is, that while falsehood is very justly made through the conscience the source of the most fearful torture and self-reproach, the crime which falsehood is employed to cover up is not presented in such a way as to awaken the same kind of self-condemnation and horror. But notwithstanding these qualifications, there are few writers of fiction, if any, who bring out in more terrible colors the retributions of guilt through the conscience of the offender, nor do we know of any book which in this respect is more fearfully true to man's moral nature than the Scarlet Letter. It may serve as a warning to deter others from pursuing the same evil course.

But as a Christian narrative, detailing the experience of a Christian man and woman, falling away from their purity, and struggling to get back again, it is utterly and entirely a failure. The peculiar office of Christianity in the conversion of sinners and their restoration to purity and peace is nowhere recognised throughout the volume. It is a powerfully wrought story of crime and suffering—of crime without redemption and of suffering without purification. The terrible retributions that follow the transgressor through all the mazes of his guilty course are placed before us, every step only leading down to a deeper anguish so long as the one great sin that weighs upon the conscience is concealed under what would otherwise be a blameless religious life. This is as it should be. But on the other hand, the partner of his crime is hardly less wretched than he. Her guilt is atoned for by public exposure and contempt, through years of uncomplaining humiliation and sorrow, in offices of charity and self-denial, and by an outward life of unsullied purity, yet in the furnace of protracted and intense sufferings, never so expelled, but that, under the guise of a specious fidelity, the wicked passion still lurks, and the soul in consequence never rises to a religious peace. Nor is there any intimation that such a result is possible. The author nowhere recognises the transforming and redeeming power of that Christian faith through which the spiritually dead may yet live and the lost be restored,—through which the most sinful may be converted and leave their sins behind, and, regenerated, purified and sanctified in their affections, may walk in newness of life, and amid the wreck of earthly hopes find a peaceful satisfaction in a life of religious fidelity, in offices of Christian charity, in a sense of God's pardoning mercy and his constant love.

The great office of Christ, as a Redeemer, is overlooked. The remedial character of his religion is not understood. The grace of God in the soul, purging away its iniquities and leading it through many sorrows up the mountain of purification, till the rays of divine love rest upon it, and it has gained the victory over all its enemies, is a power which finds no place in Mr. Hawthorne's religious tales. His skill, as a moral writer, and in this respect it is very great, is like that of a physician, who knows how to trace out through all its fatal passages the workings of a disease, but who can do little towards curing it.

In many respects, Mr. Hawthorne brings up most vividly the state of things here two centuries ago. But he who, in a volume of three hundred pages, attempts to give the inmost religious experience of a Puritan minister and a woman under his charge through the most trying scenes, without any reference to the distinguishing doctrines of redemption through Christ and justification or salvation by faith, is wanting in that which, above all things else, is essential to a faithful delineation of those times. There may be, as there are, powerful descriptions of inward struggling and outward events, abounding in marks of genius, and full of moral and religious interest, but they are not true to the character of the persons whom they would represent.

If we thought less highly than we do of Mr. Hawthorne's power, we should have let his book pass by, as we do so many others, with no decided marks of commendation or reproach, instead of administering so large a portion of both.

"IN PRISON AND YE VISITED ME."

JOHN M. SPEAR.

It enriches the world in the estimation of a generous man, to detect the existence of a new form of doing good. Better than the discovery of a gold mine that inflames the cupidity of a continent, far grander than a successful battle that stirs the enthusiasm of a nation; this adds a real and abiding value to life, and multiplies at once the securities, the dignities and the hopes of our being.

Probably many of our readers, living in Boston, are not aware that there is daily moving about Court Square and its neighborhood, and especially about the Police, Municipal and Common Pleas court rooms, about Suffolk jail and about the purlieus of many of the districts of vice, crime and wretchedness in the city, a noiseless, unassuming minister of mercy, whose charities are as voluntary as they are original. He is the agent of no society. In the ordinary sense he is responsible to no man or body of men. He is supported by no salary. He is a limb of no philanthropic machine. He is at once the discoverer and the sole occupant of the field in which he labors. Mr. John Augustus stands in a sphere contiguous to his, and often their objects coincide; but they are not identical, nor are the two men associated together in their plans. The individual we refer to has it for his purpose to rescue, counsel and guide the lowest and poorest class of persons accused of crime. Many of these are strangers in the city, at a distance from home, recently exposed to temptations that had never tried them before, duped perhaps and betrayed by the practised villains that always lurk and keep watch for victims in a great metropolis. Nearly all of them are ignorant. Most of them as soon as suspected are quite helpless. Very likely they deserve punishment, but they stand at a crisis. The question with them is, whether they shall go on, plunging deeper and deeper into the course of depravity and disgrace on which they have entered, or whether they shall be arrested by the hand of compassion as well as the hand of justice, be shown a path of return to honor, and be entreated to walk in it. In other cases these accused persons want a legal defence; they are guilty; but are liable to incur a heavier penalty than would accrue if all the circumstances of investigation were fairly presented in court by a considerate friend and a competent counsellor. In other instances still, the party arraigned is altogether innocent of the charges preferred against him, but needs an intelligent statement in his behalf to clear up suspicious appearances. Sometimes, too, the prisoner brought to trial must suddenly leave behind a sick wife, a dependent parent, or tender children, fully deserving, and most urgently requiring the kind attentions of charity. Another evil exists in connection with our criminal code, of which it is difficult to speak with equanimity and yet of which it may be impolitic to speak with indignation. We refer to the regulation that requires a friendless person when charged by caprice, by malice, or through honest mistake, with an offence against the laws, to be kept a long time in confinement before he can be proved guiltless, to be thrown out of the employment by which he earns his daily bread, to be torn away from those who live by his industry, to be humiliated, by having his good name sullied with criminal associations, to be corrupted by abandoned companionships, and thus to be set directly in the way to ruin; and yet, when all this is done and his innocence is established, deprives him of all redress for the time, for the property, the opportunities and the character that he has inevitably lost. We are glad to learn that there is some prospect that this wrong will be remedied at that day,—we hope not a distant one,—when the Legislature of the Commonwealth shall see it to be common justice and Christian duty to listen to petitions to that effect. Meantime, such as are placed in this unfortunate condition demand in the name of "the dear humanities of Christ." some disciple's sympathy, some good Samaritan's exertions in their behalf.

The various offices of benevolence that we have thus designated, are discharged in Boston by Mr. John M. Spear. There are two brothers Spear. Charles is the editor of the "Prisoner's Friend," and interests himself by different methods in the subject of Prison reform; but the two are quite distinct in their modes of operation, means of maintenance, and the whole management of their measures. Mr. J. M. Spear is in constant personal contact with persons under arrest or suffering incarceration. If he has reason to believe they are without funds he proffers such gratuitous assistance as is consistent with the ends of justice. If they do not apply to him he seeks them out. He inquires into their history. He writes letters for them. By applications to the generous, he is able to save their families from beggary. He provides legal advice for them either gratuitous, or at the lowest possible terms. He traverses the city to collect evidence and sometimes obtains witnesses from a great distance. He accomplishes what the officers of the prison have not leisure or money or disposition to accomplish. Above all he gives the prisoner such instruction and encouragement as will tend to secure him from future offences and restore him to virtue. To do this the more effectually, he often provides for discharged convicts respectable situations in the country. He looks after the family of the imprisoned. We have known him to search out children left wandering in the streets in mere infancy, cold and hungry, in consequence of the abrupt seizure of their parents. He says of himself, "Disregarding all sectarian lines, party divisions, national boundaries and complexional differences, I am endeavoring to do from day to day the work that my Heavenly Father calls me to perform." No one who knows Mr. Spear personally, can doubt the simplicity, meekness and truthfulness of these words.

Besides this, Mr. S. employs such leisure as he is able to command, in travelling from place to place, delivering lectures, distributing publications, and so enlightening the public mind on the general subject of the treatment of crime and the condition of criminals. He visits jails and prisons, and corresponds with advocates of the cause.

In addition to his other tasks, he devotes a portion of his time, generally the Sabbath, to imparting moral and religious teaching to the inmates of Leverett street jail. If we are correctly informed, the only direct spiritual instruction enjoyed in that institution is communicated through him. Is it not worth considering whether provisions for a chaplaincy there are not as well deserving the consideration of the authorities as the contemplated erection of a new and costly building? Not such a chaplain as some chaplains are; Heaven forbid! But a man of generous feelings, ready tact, unaffected piety and untiring fidelity. No formalist, nor dogmatist, no Pharisee.

During the last year, Mr. Spear has delivered ninety-seven discourses; has travelled six thousand two hundred and thirty-nine miles; has made seventy-three visits to prisons in Massachusetts, New Hampshire and Vermont; has assisted four hundred and fifteen persons; has distributed five thousand seven hundred and fifty publications; and has become bail to the amount of fifteen hundred dollars for prisoners, most of whom have subsequently done well.

In the same period he has expended for his own support and in aid of beneficiaries, one thousand four hundred and forty-four dollars, and has received one thousand three hundred and seventy dollars. These statistics he has made public, not in self-laudation, but, in the absence of any board or committee to which he is accountable, as a proper return for the generous confidence reposed in him. For the philanthropist is by no means without encouragement. Many pulpits in New England have been opened to him. Pecuniary aid has been placed at his disposal. Many eminent persons have given him certificates of their approbation, and more than all, he has had the unspeakable reward of seeing the idle and dissolute that he has redeemed, living honestly, soberly, and industriously. We submit that these are statistics worthy of being pondered. Mr. Spear commences the third year of his gracious ministry, with a deficit in his pocket of seventy-four dollars. He depends entirely on gratuitous contributions. The circle of his usefulness will be enlarged in proportion to the resources placed in his hands. His residence is at 2 1-2 Central Court.

From a small, printed pamphlet prepared by him, we have made an extract that appeared on the outside of last week's paper.

The question will naturally arise in some minds whether such a ministry as Mr. Spear's may not interfere with the execution of law, prevent the just punishment of offenders, and thus weaken the restraints that should check the transgressor. After some careful inquiry, we are satisfied that no such result follows. In this opinion some of the wisest and most judicious men in the community, of various professions, coincide. Among Mr. Spear's most earnest friends, are judges, advocates and officers of the courts. All the conservative powers of the state circumscribe his action, rendering it impossible that his humane designs should degenerate, even if they were prone to do so, into a lax and indiscriminate sentimentality.

The great problem to be solved respecting the violation of human laws, is to cause crime to incur a visible and certain retribution, when it has been committed, to forestall it, and to save the criminal. All these objects are practicable without any perilous mitigation of the penal code. There is an injurious tendency in the public mind, to vibrate between a short-sighted clemency and a vindictive rigor. It needs to be remembered that there are other causes affecting the increase and diminution of crime, besides the statute and the penalty. Education, emigration, juvenile vagrancy, appliances of moral culture and innocent recreation, are among them. Ten thousand persons were imprisoned in Massachusetts in the year 1849. Who supposes that any large proportion of these were induced or precipitated into guilt by the state of the laws? Or that any alteration of the laws could have withheld them? On the other hand, who does not believe that there are forces and instrumentalities latent in our Christian civilization fully adequate to the remedy? And let it not be forgotten, that he who prevents vice and crime by an influence on the character of the tempted, securing it by the principles and spirit of Christianity, renders a service far more effectual and permanent, as well as more in harmony with the nature of the soul and the will of God, than he who expends any amount of effort or skill in modifying the prohibitions of the statute-book.

ETHICS AND POLITICS.

An "Old Subscriber," who "loves the Register, but abominates its present political doctrines," asks three questions.

QUESTION 1. Is the Constitution of the United States the supreme law of the land, and are we bound as Christian citizens to give it a faithful and united support and obedience?

QUESTION 2. Which is the safest guide for political action, the plain requirements of constitutional law, or the dictates of conscience?

QUESTION 3. And have not the grossest wrongs often in the history of the world been perpetrated by men who claim to have been guided by their consciences; and is conscience any surer and safer guide for men now than in former ages?

For an answer to the first two questions, we refer to our article in the Register of last week on the authority of law.

In reply to the third question we would say: The grossest wrongs that have ever been perpetrated, have been inflicted under the sanction and authority of government. But as the wrongs perpetrated by a wicked government will not justify us in destroying the authority of government, so neither will the lesser wrongs, perpetrated under the sanction of conscience, justify us in discarding the authority of conscience.

Having thus answered our correspondent's three questions, we beg leave to put one to him.

Which is the safest guide for us as Christians, the plain requirements of the constitution, or the equally plain requirements of Christ?

But after all, we are only treating of cases so extreme and unusual, that the discussion seems to us very much like the discussion of astronomers respecting the breaking up of the solar system. We have no serious apprehensions of the result.

CAPITAL PUNISHMENT. The Senate of Ohio has passed a bill, abolishing the punishment of death by a vote of 18 to 12. This is a very decided expression of the opinion of that body upon this subject.

[For the Register.]

ANGEL VISITANT.

Ah angel visitant! that by my bed
Didst keep celestial watch the whole night long,
With thine all-loving eyes and wings outspread,
Thine influence was on my soul so strong.
That as I started up, I was aware
Of thy departure, as of waving wings.
Abide with me! for then a sense of prayer,
And love and the security that springs
Only from holy love, enfolded me
And lingers still, like airs of Paradise.
Wert thou of those who look continually
Towards the Father's face, with loving eyes?
Or didst thou, being one of that bright band
That watch around the dwellings of the just,
Bow down in thy humility to stand
Beside a sinning, sleeping child of dust?
Nay none of these—the bright tranquillity
That did involve me then, was sent to prove
The blessedness of souls that ever lie
Calm in the consciousness of God's deep love.
Oh! let that fill my waking hours! and then
I need not pray to sleep and dream again. N.

MASON'S BILL.

The recent discussions respecting the restoration of fugitive slaves have had a constant reference to the provisions of this Bill. And yet, strange as it may seem, we think that few persons at the North have seen it. It certainly has been published in few Northern newspapers. We think that it will appear sufficiently startling to most readers. We quote it in full.

"Sec. 1. Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That when a person held to service or labor in any State or Territory of the United States, under the laws of such State or Territories, the person to whom such service or labor may be due, his or her *agent*, or *attorney*, is hereby empowered to *seize or arrest* such fugitive from service or labor, and to take him or her before any Judge of the Circuit or District Courts of the United States, or before *any commissioner or clerk of such courts, or marshal thereof, or before any postmaster of the United States, or collector of the customs of the United States*, residing or being within such State wherein such seizure or arrest shall be made, and upon *proof to* THE SATISFACTION *of such judge, commissioner, clerk, marshal or collector*, as the case may be, *either by oral testimony or affidavit* taken before and certified by any person authorised to administer an oath under the laws of the United States, or of any State, that the person so seized or arrested under the laws of the State or Territory from which he or she fled, owes service or labor to the person claiming him or her, *it shall be the duty of such judge, commissioner, clerk, marshal, postmaster, or collector, to give a certificate thereof to such claimant, his or her agent or attorney, which certificate shall be a* SUFFICIENT WARRANT *for taking and removing such fugitive from service or labor to the State or Territory from which he or she fled.*

"Sec. 2. And be it further enacted, That when a person held to service or labor, as mentioned in the first section of this act, shall escape from such service or labor as therein mentioned, the person to whom such service or labor may be due, his or her agent, or attorney, may apply to any one of the officers of the United States named in said section, other than a marshal of the United States, for a warrant to seize and arrest such fugitive, and upon *affidavit* being made before such officer, (*each of whom*, for the purposes of this act, is hereby authorized to administer an oath or affirmation) by such claimant, his or her agent, that such person does, under the laws of the State or Territory from which he or she fled, owe service or labor to such claimant, *it shall be and is hereby made the duty of such officer*, to and before whom such application and affidavit is made, to *issue his warrant* to any of the Courts of the United States to *seize and arrest such alleged fugitive*, and to bring him or her forthwith, or on a day to be named in such warrant, before the judge, or either of the other officers mentioned in said first section, except the marshal to whom the said warrant is directed, which said warrant or authority the said marshal is hereby authorized and directed in all things to obey.

"Sec. 3. And be it further enacted, That any person who shall knowingly and willingly obstruct or hinder such claimant, his agent or attorney, or any person or persons assisting him, her or them, in so serving or arresting such fugitive from service or labor, or shall resist such claimant, his agent or attorney, when so arrested, pursuant to the authority herein given or declared, or shall aid, abet, or assist such person so owing service or labor to escape from such claimant, his agent or attorney, or shall *harbor or conceal such person, after notice that he or she was a fugitive from labor*, as aforesaid, shall for either of said offences, forfeit and pay the sum of *one thousand dollars*, which penalty may be recovered by, and for the benefit of such claimant, by action of debt in any court proper to try the same, *saving, moreover, to the person claiming such labor or service, his right of action for, on account of, the said injuries, or either of them.*

"Sec. 4. And be it further enacted, That when such person is seized and arrested, under and by virtue of the said warrant, by such marshal, and is brought before either of the officers aforesaid, other than said marshal, it *shall be the duty of such officer to proceed to the case of such person, in the same way that he is authorized and directed to do when such person is seized and arrested by the person claiming him or by his or her agent or attorney, and is under the provisions of the first section of this act.*"

This is the Bill, with two or three amendments of not much importance, but intended to secure its successful operation, which Mr. Webster proposes "to support, with all its provisions, to the fullest extent"

We quote so much of Mr. Ashmun's remarks in his recent speech, as relate to the particular point of trial by jury in the recovery of slaves.

After repeating the clause on this subject in the Constitution, and expressing his readiness to carry out its provisions, Mr. Ashmun says:

"Recognizing, then, the duty of carrying out the purposes of this clause, I am willing to vote for any measure which will accomplish it, and which does not, at the same time, tend to the violation of the rights of our own citizens. While I desire to do every thing which may protect the rights of property which are guaranteed to citizens of the Slave States, I cannot consent to sacrifice the rights of liberty which belong to the citizens of the Free States. To secure both these ends, I see no other mode than to have those rights settled before legal tribunals, by the verdicts of Juries, and the judgments of Courts. Against this it may be urged that the process is dilatory, and would be rendered vexatious.

"The answer is, that no more delay would ensue than in the vindication of any other valuable rights; but I care not how speedy and summary the trial may be required to be, provided it is had before a respectable judicial tribunal."

Mr. Conrad (of Lou.)—Will the gentleman allow me to ask him if he thinks we could have an impartial Jury?

Mr. Ashmun.—I know, full well, that there would be some difficulty in this respect. I will not disguise it; and it is always difficult to obtain a perfectly impartial Jury. It would be in the gentleman's own State (Louisiana) in any case of deep interest and public excitement, when the parties might be a citizen of that State, on the one hand, and a foreigner on the other. But I have had much experience in Jury trials, and under the guidance of an enlightened and independent Judiciary, have found that Jurors are generally disposed to march manfully up to the line of their duty, and keep the oath which they take, to "render a true verdict according to the law and the testimony given them." In capital cases, it is often difficult to find a Jury whose notions upon the subject of punishment with death do not unfit them for a full discharge of their duty, and great pains are required to sift the panel, and to reject improper persons. But does this circumstance, inconvenient as it is suggest to any mind the expediency of doing away with the trial by Jury, in cases where no punishment is death?

Mr. MOREHEAD (of Ky.)—I would ask the gentleman if he would give a trial by Jury in the case of fugitives from justice?

Mr. ASHMUN.—Most certainly; but the cases are widely different. The trial of the fugitive from justice must be in the State and County where the crime is committed, and cannot be any where else. The indictment is found there, and upon it a requisition is made by the Governor of the State upon the Governor of the State where the supposed criminal is, and upon satisfactory evidence of identity he is delivered up to be tried by Jury. But when a colored man is seized in Massachusetts, upon a claim that he is the property of a citizen of a slave State, and he claims to be a citizen of Massachusetts, and invokes the protection of the laws of Massachusetts, is it to be said he may be summarily sent away by the decree of any one magistrate, without the privilege of vindicating his title to his citizenship before a jury of the country? Why, sir, it couldn't be done in the case of a horse escaped from one State into another and found in the possession of a citizen. It could not be taken by strong hands—by force. The claimant must resort to process of law. He must sue out his writ of replevin, and the title of the defendant must be tried there where he lives. That defendant may be a negro; and surely if without a trial by jury you may not take that which he claims to be his property, you can hardly claim to seize the man himself and carry him away, before his title to freedom has been tested by a tribunal as respectable at least, and as safe, as that which settles the title to his horse!]

PROFESSOR AGASSIZ.

At the recent Scientific Convention at Charleston, S. C., Professor Agassiz developed, with some minuteness of detail, the theory that the human race is not descended, as is generally supposed, from one parent stock, but has diffused itself from several original centres of creation, the progenitors from each portion of the race having been distinguished by such peculiarities as adapted them to their position as to soil and climate, and to the part which they were destined to play in the economy of life. He at the same time expressed his faith in the sacred records, and his profound reverence, not only for their religious, but their historical contents, maintaining that even they confirm his theory, inasmuch as the story of Cain almost necessarily implies the existence of human beings, not of his father's family. We are sorry that this speculation should have been denounced on ostensibly religious grounds. We are not indeed prepared to embrace it. Yet it seems to us entirely tenable, and consistent even with the highest ground that may be taken as to the credibility, nay, the verbal inspiration of the Mosaic record. It is the Primer, not Moses, that says dogmatically that Adam was *the* first man. He may have been, for all that we are told to the contrary, only *a* first man, *one* of the world-fathers. Moses may have designed simply to give, subsequently to his cosmogony, the history of that portion of the race, from which his own nation derived their origin. Nor is the race any the less one, if not the descendants of a single human pair. It is not as Adam's, but as God's children, that we are brethren in Christ. A common Father and a common redemption make "the whole family in heaven and earth" one. Nor does any Christian look this side of God and Jesus for his motives to universal philanthropy. The declarations, "The field is the world," and the command, "Preach the gospel to every creature," are enough to consummate the essential unity of the race, even if every continent and island had its separate Adam.

If divine inspiration pervade, as we believe it does, the old Testament, no less than the New, science can do no detriment to revelation, and revelation can need no defence against true science. They can only lend each other mutual confirmation. They may seem for a while to utter contradictory responses; but *their respective* languages can only need mutual translation to coincide. Fear of scientific research betrays a lack of the very faith which it pretends. The scriptures indeed have not for their primary design instruction in astronomy, geography, history, or philosophy, and, as addressed to the popular mind, they employ language adequate to the popular comprehension of the times when they were written; but, if they are, as we regard them, the authentic record of the divine administration of human affairs, it is impossible that in the last analysis they should fail to harmonize with all scientific truth, and whatever alleged truth contradicts their teachings only needs space for its developement to demonstrate its own absurdity. Time and again have the professed friends of Revelation trembled for the ark that they upbore, lest it should be overthrown and scattered by the rude hand of Science; but as often has Science laid its finished testimony in the ark, and enriched religion with more comprehensive and enlarged views of the truths of revelation. Never can there have been greater consternation, than filled the hearts of good men all over Christendom, on the promulgation of the Copernican system, because the Bible seemed to recognize the revolution of the sun around the earth. But the Christian, now that he has humbly receded from the centre to the remote circumference of the creation, finds himself *in* a universe immeasurably more vast and grand than before, and reads in the same scriptures an equally authentic, but an infinitely more stupendous record of the divine power, wisdom, and beneficence. Geology, in its divine infancy, was denounced as pretending to trace in the strata of the earth a process and order of creation subversive of the Mosaic cosmogony. But its researches, while they have confirmed the narrative in Genesis, have at the same time, either by lengthening out its days into ages, or by interposing successive epochs of creative energy between the original formation of matter and the work of the six days, indefinitely enlarged and elevated our views of the Creator, and our adoring contemplation of the primeval history of our planet. Modern investigations in chronology, history, and archæology, after having been decried and vilified as hostile to faith, have in their turn brought their separate contributions to the illustration and corroboration of the sacred record, thus multiplying the proofs that science "can do nothing against the truth, but for the truth." Let this theory of Agassiz be fully elaborated and tested

[For the Christian Register.]

LUNT'S LYCEUM LECTURE.

"THE UNION OF THE HUMAN RACE:" A Lecture delivered before the Quincy Lyceum in Quincy, Mass., Feb. 7, 1850, by William P. Lunt. Boston: Ticknor, Reed & Fields. Pages 37.

The subject of this Lecture, obviously a wide and comprehensive one, is exhibited by its author, within the narrow limits of necessity prescribed, with the ability and grace which experience has taught us to expect at his hands. It is "the union of the Human Race," as it has gradually been advancing with the progress of events, and as the ultimate result of the highest social condition of man.

By this union, however, as the author distinctly sets forth,—and we here but glance at his argument,—is not intended the bringing of the whole earth under one government, or one universal nation—a mere outward union. For projects like that were attempted in the infancy of the world on the plain of Shinar, and have since been vainly imagined by ambitious men, but have been signally defeated, as opposed to all the laws of Divine Providence. The race was dispersed with the attempt to build Babel; and "Babel has since been written" on the monuments reared by the folly of the Nimrods and Napoleons of these times.

But while it was the pleasure of the Moral Governor, that mankind should first be scattered abroad "over the face of the whole earth," it was also His design, to which this very separation was made subservient, (for as Scripture speaks, "Known unto God are all his works from the foundation of the world") a design, moreover, clearly announced by Christianity, "to gather together in one the children of God that were scattered abroad, to break down the walls of partition, and unite them all in common thoughts feelings and interests; thus preparing the world for the sway of catholic principles," and ultimately, we may add, binding them together under one God the Father, one Saviour Christ Jesus, and one immortal hope.

Having thus explained the nature of the Union designed, Mr. Lunt exhibits with much distinctness and power the methods by which it has pleased Divine Providence through successive ages of the world already to advance it, and the agencies, which in the progress of the social condition may hereafter be employed. First, as suited to an infant age, he speaks of war and "the march of invading armies," God himself thus making the wrath of man to praise him, and turning evil to good: Secondly, of the science of navigation, uniting the remotest quarters of the globe; and commerce furnishing the strongest motives to men to avail themselves of the facilities which navigation supplies, and, together with the system of credit and exchange, binding the inhabitants of the globe in mutual interests and reliance. Then he adverts to the Printing Press, diffusing thoughts from the minds in which they sprung, transmitting them from one generation to another and thus making opinion omnipresent, as it is confessedly omnipotent.

We have not space for dwelling longer on this part of the subject before us; and shall take opportunity, if permitted, to select a few extracts in another Register. But in the progress of his Lecture, Mr. Lunt passes from the consideration of the general union of mankind under common principles and interests to the union of this our people under the Constitution of the United States. We heartily commend his remarks to the consideration of all. The friends of the Union, and among these are the only true friends of their country, will find in what he has written the clear and forcible utterance of their own convictions; while they who allow themselves to speak of it lightly, and even contemptuously, will find a just and indignant rebuke.

With the following brief extract we close our notice for the present of this admirable Lecture, and cordially thank the author for the satisfaction he has given us; hoping that for the benefit of others it may be widely diffused.

"It is to be feared that a way of thinking and of speaking has gained some currency of late, which tends to undervalue the Union under which we live. There is a class of men among us who allow themselves to speak lightly, sometimes with contempt, of the Union; who even go so far as to draw up and pass in their assemblies resolutions contemplating the dissolution of the Union—as a duty. Because there are evils, great social wrongs, it may be, involved in our condition as one people, are we for that reason to throw away all the manifest and manifold blessings which we enjoy! Suppose that an association of individuals were to be formed, and they were to hold a meeting, and, after enumerating the evils, the abuses, the enormities that exist undeniably among men, they should proceed to draw up a paper, after the fashion of the day, to this effect:—

"Whereas—the world in which we live is full of suffering, misery, and guilt; and whereas—the abuses and atrocities that are practised among men are allowed to exist by the Governor of the world, and might be arrested, if only he were to speak the word; and whereas—by not interposing for their immediate abolition, He puts it beyond doubt that He is either indifferent to them, or else approves of them:

"Therefore Resolved—that we are entirely dissatisfied with the way in which the affairs of the world are managed; and, if we cannot effect a change of administration, we will secede from all union with murderers, adulterers, and other wrong-doers; and will at least clear ourselves of the guilt of assenting, even tacitly, to such iniquity, by voluntarily putting an end to ourselves, and by going out of a world where such principles prevail, and such practices are allowed."

F. P.

REV. C. A. FARLEY. Letters just received from San Francisco inform us that this friend found himself in some danger of starvation upon arriving at California: the New Jersey Company disbanded, dividing among its members a little over nine dollars each, the several members then betook themselves to such occupation as the rainy season permitted: the Chaplain of the company earnt over ten dollars per day as housecarpenter, and Mr. Farley found employment as druggist. But, this occupation being over-done, and the intense mud of the place and the impossibility of procuring any room withholding him from his proper profession, he has been obliged to resort to a succession of avocations by which to sustain himself until Providence shall open a hall door for the preaching of the Word. We are thankful that his health has been restored, and that a general desire is expressed for his services: it seems not only desirable but necessary that a cheap building capable of accommodating two hundred worshippers should be sent out, so that Unitarians may do their part towards the true civilization of the South-West.

THE SCRIPTURES IN CONGRESS. A petition was lately presented to the Senate, by Mr. Seward, asking that in any bill, which passes Congress relating to fugitive slaves, the following scriptural clause may be inserted:

"Thou shalt not deliver unto his master the servant which is escaped from his master to thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates where it liketh him best; thou shalt not oppress him." (Deut. chap. 23, verse 15, 16.)

NEW PUBLICATIONS.

NORTH AMERICAN REVIEW, No. 147. April 1850. Little & Brown, 112 Washington street.

The North American is an honor to the literature of our country. It has been subjected to an abundance of criticism from those who would have been glad to make it serve uses and ends of their own, but for more than thirty-five years it has held on its steady way, its contributors being always among the ablest writers of the land, and its articles distinguished alike for learning, judgment, and taste. Under Mr. Bowen's care, it has fully maintained the reputation it gained in former days under Mr. Everett and Mr. Sparks.

POETRY FOR SCHOOLS: by the Author of "American Popular Lessons," &c. New and revised Edition. New York: C. S. Francis & Co. Boston: J. H. Francis.

This is one of the very best reading books for Schools we have ever seen. It is in fact one of the very few good ones. The selections are excellent, and the remarks on authors and their works in general are admirable. We think such books of great importance. If any one will call to mind how much of his knowledge of English literature was derived from books read in School, how his familiarity with some of the best productions had this humble origin, how much such dreary works as even Murray's Reader and Sequel could do towards giving some general knowledge of English writers, he will be prepared to estimate the worth of a volume like this.

THE LIFE OF JOHN CALVIN: by Thomas H. Dyer. New York: Harper & Brothers. 1850.

Not many men better deserve and need to have their lives carefully and discriminatingly written than Calvin. The religious world, and the irreligious, have a right to ask how it happened that so unlovely a personal character could consist with such profound faith and such intense zeal. Mr. Dyer—an Englishman—seems to have written in an impartial spirit, and has drawn largely from Calvin's correspondence. The biography is in a single volume, of modern dimensions; and it merits the attention of all readers who hear or repeat Calvin's name, without knowing much either of what he believed or did. We cannot think many persons at this day can rise from a candid perusal of it, feeling a very eager desire to choose him out of the long roll of Christian saints and heroes, to be called after.

SCENES OF THE CIVIL WAR IN HUNGARY, in 1848 and 1849: by an Austrian Officer. Philadelphia: E. H. Butler & Co. 1850.

These letters, written by a German officer in the Austrian army, were originally published in Germany and are now translated into English. It is a stirring and vivid narrative by one who seems to have been a soldier of fortune, having no vehement sympathies with either side, but faithful to his standard. It enters into no discussions of political questions, but it gives a most graphic picture of the country, of the Austrian and Magyar army, and (in the course of his adventures having been made a prisoner,) of the state of feeling among the Hungarian population, and the sacrifices made by them in their heroic struggle. It is a book well worth reading.

LATTER-DAY PAMPHLETS. No. 2. Model Prisons: by Thomas Carlyle. New York: Harper & Brothers.

Mr. Carlyle does not like model prisons. He visits one in London and finds the work moderate, the prisoners orderly, their rooms cleanly, their food abundant and healthful, and all things so carefully arranged that "no Duke in England is, for all rational purposes, which a human being can or ought to aim at, lodged, fed, tended, taken care of with such perfection." Far more; the Johnsons and Goldsmiths in their squalid garrets, and the millions of poor craftsmen that toil and pay taxes, know nothing of such comforts. Mr. Carlyle thinks it a mistaken sympathy which squanders its tenderness on the scoundrels that have done only mischief, and leaves uncared for millions of those quite as poor and quite as much tempted, who, with brave hearts, and with hardly a crust for their children, have fought against temptation and kept their integrity. He would deal briefly with all scoundrelism, and would reserve his efforts to keep men out of it, and raise men above the level from which they are pushed into it.

CHALMERS' WORKS. Vol. 9. Harper & Brothers. 1850.

This volume of Dr. Chalmers' posthumous works contains his Prelections on Butler's Analogy, Paley's Evidences and Hill's Lectures in Divinity. It is for sale at Crocker & Brewster's.

LITTELL'S LIVING AGE. No. 308.

Littell is always good, always readable, containing alike the most elaborate essays of the English Quarterlies, and the most brilliant articles of such papers as the Examiner, Spectator, and Times.

BIBLIOTHECA SACRA.

We have received the April number of this learned and excellent work. The articles are,—The Sufferings of Christ, The Ancient Poets and Poetry of Wales, Theology of Dr. Emmons, Exegetical and Theological Examination of John i: 1—18, The Existence and Natural Attributes of the Divine Being, Translation and Exposition of the Second Psalm, The German Universities, Commentaries on the Scriptures, Notices of New Publications, Public Libraries in New England.

THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE, W. H. Bidwell, Editor and Proprietor. New York, April, 1850. Crosby & Nichols agents in Boston.

This is usually made up of larger articles than Littell's Living Age. But it has also the light and agreeable articles which give zest to such a periodical. The present number is full of rich entertainment and instruction.

SHAKSPEARE'S DRAMATIC WORKS. No. 13. Boston: Phillips, Sampson & Co.

"Taming The Shrew," with a portrait of Katharine. Price, twenty-five cents.

NEWS FROM THE CHURCHES.

THE UNITARIAN FAIR AT BATH.—Some months ago the idea was started among the ladies of the incipient Unitarian Society of Bath, of holding a Fair, for the purpose of collecting funds to aid in the erection of a church. They were few in number—very few to commence such an undertaking, and it was natural that they should have many misgivings in regard to the result. It was natural for them to ask, "*What can we accomplish if we make the attempt? Who will come to it! Who will buy!*" But it was determined that the trial should be made. Full of faith and of zeal they gave themselves wholly to the work, and persevered until it was accomplished.

The Fair was held in the City Hall yesterday afternoon and evening. Every thing was tastefully arranged and conducted in the best manner. The Bath Band kindly volunteered their services, and added to the other attractions, that of music. Friends from other religious societies were present and manifested their kind feelings by liberal purchases. There were sold more than 400 tickets of admission, and the receipts in full amounted to upwards of *three hundred and fifty dollars*. When it is considered that this is the fifth or sixth Fair which has been held in Bath during the past season, in the different religious societies; and that it falls not behind any one of them, in the interest which it has awakened, or in the amount of its proceeds, we cannot withhold from our friends there the credit of having done well; or forbear expressing our confident hope, that they will not become "weary in well-doing." Now is the time for them to move forward in their enterprise; and if any confidence may be placed in present indications as well as the opinions of disinterested persons frequently expressed, they can hardly fail of success. One lady remarked to the writer, in substance and very nearly in the words, that the enterprise "*cannot fail*—that it is the cause of God and of humanity, and that it must succeed." Let such a spirit prevail generally among our friends in that rapidly growing city, let the word "failure" be thus driven entirely from their thoughts—and there can be no doubt that they *will succeed*. The result of this Fair sufficiently proves, that what they once fully resolve upon doing, can certainly be done. They will need help for the present; but give them a church and a pastor, and the debt of obligation will soon be repaid.

March 27. A. D. W.

The four religious Societies in the village of Topsham—namely, the Orthodox, Baptist, Free Will Baptist, and Unitarian—have adopted the practice of holding Union Meetings upon Fast and Thanksgiving days, in which all the congregations are brought together and all the Ministers take part. On the occasion of the recent Fast the meeting was held in the Unitarian Church.

HAVERHILL. We regret to learn that Rev. Mr. Richardson of Haverhill has been compelled by inflammation of the lungs and continued ill health to retire from his charge, and from parochial labor for a year. His address is "Dedham, Mass."

EASTON. Rev. Paul Dean is about leaving Easton. He has sent in his resignation to the society, and it has been accepted.

BERNARDSTON. We understand that the connexion between Rev. Mr. Bridge and the Unitarian Society in Bernardston was dissolved the first of this month.

BATH, ME. We are happy to learn that the Unitarians in Bath are about erecting a house for public worship.

Mr. Edward P. Bond, late of the Cambridge School, is preaching with improved health and great acceptableness, at the Sandwich Islands.

GENERAL INTELLIGENCE.

CONVENTION OF WOMEN.—A number of women of Ohio, who are dissatisfied with the present position of their sex, have signed a call for a convention of females to meet in the town of Salem, Ohio, on Friday next, the nineteenth of this month. The purpose of the Convention is stated to be, in the words of the signers, to concert measures to secure to all persons the recognition of Equal Rights, and the extension of the privileges of Government without distinction of *sex* or color:—To inquire into the origin and design of the rights of humanity, whether they are coeval with the human race, of universal heritage, and inalienable, or merely conventional, held by sufferance, dependent for a basis on location, position, color and *sex*. "Women of Ohio," they eloquently add, "we call upon you to come up to this work in womanly strength, and with womanly energy. While woman is not permitted to attain that expansion of her immortal nature which is her highest privilege, who will withhold any effort which will aid in the elevation of our sex! Don't be discouraged at the probability of difficulties. Remember that contest with difficulty gives strength. Come and inquire if the position you now occupy is one appointed by wisdom, and designed to secure the best interests of the human race."—This is certainly one of the marvels of the nineteenth century, and an indication of the progress of humanity. We trust that our Western sisters will be able to solve the great problems, which they propose to discuss. Any allusion to the tower of Babel or to the writings of St. Paul will probably be considered out of order at this Convention.

SIR JOHN FRANKLIN. The New York Tribune says, that the expedition in search of Sir John Franklin will sail from New York in May, and will consist of two schooners suitable for the navigation of the Arctic seas, of 70 to 90 tons burthen. The command of the expedition has been tendered to Lieut. De Haven, who was attached to the exploring expedition, and who has accepted the trust. Passed Midshipman Griffin will be second in command. A party has gone East to select the vessels for this expedition.

THE CUBA EXPEDITION. A correspondent of the N. Y. Commercial Advertiser, writing from Washington, says:—It is understood that orders have been issued to all collectors, district attorneys, and naval commanders, to maintain the utmost vigilance within their districts, stations and cruising grounds, in order to prevent the illicit exportation of such arms and munitions of war as may be intended for the use of any supposed expedition against Cuba.

REMOVAL OF FREE NEGROES FROM VIRGINIA. A Bill has lately passed the Virginia Houses of Legislature, appropriating $30,000 per annum for the colonization of free negroes from that State in Africa. The law passed the Senate with an amendment which imposes upon every male free negro in the State, between the ages of 21 and 50, an annual tax of one dollar. The money arising from this source is to be appropriated like the $30,000 unless the Legislature otherwise directs.

CALIFORNIA GOLD.—We copy the following statement from a reliable source:

"The whole amount of California gold received at the mints in Philadelphia and New Orleans up to the 15th ult. was $11,379,129. To this may be added, say, $750,000 worth of gold dust still remaining in private hands. It would thus appear that the total amount of California gold received into this country from the first consignment, in 1848, up to the present time, exceeds the truly enormous sum of *twelve millions of dollars*; but enormous as it is, still much below the popular estimate."

ROBERT MORRIS, Esq., of Boston, the young colored lawyer, a native of this city, appeared as counsel in a case before the Court of Common Pleas now sitting in Salem, on Tuesday last. He managed his cause with much ability, and his presence excited considerable sensation. We hear his effort spoken of as having given great pleasure and satisfaction, which were not diminished by the consideration that the first colored lawyer who has ever made his appearance in the courts here, was one of our townsmen.—[Salem Register.

STEAM COMMUNICATION BETWEEN GLASGOW AND NEW YORK.—On Thursday the first steamship intended to open the communication direct between Glasgow and New York by steam, was launched. This is regarded by the commercial people of the west of Scotland as the commencement of a "mighty trade."

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, at the Vestry of the Twelfth Congregational Church, at 7 o'clock.

Question: How and when should the doctrines of Christianity be taught systematically to the pupils of our Sunday Schools?

S. GAFFIELD, Secretary.
april13

☞ NOTICE. Auxiliaries and other contributors to the Unitarian Association, are particularly requested to make their Annual payments before the *second week in May*, in order that there may be sufficient funds in the Treasury before the Anniversary, to make all needful appropriations for the year, ending May 31.

F. W. HOLLAND.
april13 6t

☞ NORFOLK COUNTY BIBLE SOCIETY. The Annual Meeting of this Society, by permission of Divine Providence, will be held at Walpole, in the Rev. Mr Merrick's Meeting-house, on Tuesday, the 23d inst., at one o'clock, P. M. An Address may be expected from the Rev. Mr. Butler, Agent of the American Bible Society.

CALVIN DURFEE, Chairman of Ex. Com.
South Dedham, April 13.

☞ SUNDAY SCHOOL RETURNS. The Secretary of the "Sunday School Society" would cordially thank the many Pastors and Superintendents who have replied so promptly to his late Circular. The few, who have delayed, are especially urged to reply at their earliest convenience. He would particularly thank those female Teachers who have favored him with their communications.
april13

☞ Persons attending the Teachers' Institute at Framingham next week, can go for half price over the Worcester Railroad, by procuring a "special ticket," which can be had only at the Ticket-Offices in Boston and Worcester.
april13

☞ SUNDAY EVENING LECTURES. The Thirteenth Lecture of this course, will be delivered in Bedford Street Church, to-morrow evening, at 7 o'clock.

Subject. Immortality—The Inheritance of Man, the Revelation of the Gospel,—the continuation of Progress.
april13

☞ THE WORCESTER ASSOCIATION will hold its first meeting of this season, at the residence of Rev. Mr. Bartol, in Lancaster, on the afternoon of Tuesday, April 16, at five o'clock.

T. PRENTISS ALLEN, Scribe.
april6

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet in Somerville, at the House of Rev. A. R. Pope, on Tuesday, April 16th, at 2, P. M.

WM. NEWELL, Scribe.
april6

☞ The Brethren will notice the change of time to the 16th.

MARRIAGES.

In this city, April 2, by Rev Mr Barnard, Mr Jacob H. Savage to Miss Susan L. Kent, both of Boston.

April 4th, by Rev Dr Gannett, Patrick Grant, Esq., to Charlotte Boardman, daughter of Henry G. Rice, Esq.

April 8, by Rev F. T. Gray, Mr Charles B. Alley to Miss Charlotte A. Kingsbury, both of Boston.

April 9, by the Rt Rev Bishop Eastburn, Thomas S. Rhett, U. S. A., to Miss Eliza P. Eckley, daughter of the late Thomas J. Eckley, Esq., of Boston.

In Cambridge, April 1, by Rev Mr Lane, Mr John C. Wood of Boston, to Miss Susan K. Mumler of C.

In Dorchester, April 3, by Rev Mr Means, Mr Albert Robinson of Brookline, to Miss Sophia S. daughter of Dea. Joseph Clapp of D.

In Milton, April 4th, Mr George K. Gamsett, to Miss Rebecca H., only daughter of the late Moses Whitney, Jr., of Boston.

In Manchester, N. H., at the Manchester House, by Rev A. B. Fuller, Mr Israel C. Abbott to Miss Mary G. Shreve, both of this city.

In Providence, March 26, by Rev T. C. Jamieson, Mr O. E. Linton of Edgartown, Mass., to Miss M. A. Binden of Boston.

In Tiverton, R. I., March 27, Mr John Harity of Boston, to Mary J. Riley of New Bedford.

In Montpelier, Vt., March 28, by Rev E. J. Scott, Mr William McNeil of New Boston, N. H., to Miss Sarah M. Barnes of Hillsborough, N. H.

DEATHS.

In this city, April 7, Mrs Almira D., wife of Mr George C. Rand, 23.

April 9th, Mrs Martha T. Bonney, wife of George T. Bonney.

April 1, Grace Helena, only daughter of B. F., and Charlotte M. Leavens, 3 yrs 9 mos.

April 1, Sarah J. Richards, 14 yrs.

April 1, Frances Elizabeth, youngest child of Wm. H. and Sarah L. Spear, 21 mos.

In Dorchester, April 2, of lung fever, Mrs Mary Ann Hawkins, 52.

In Cambridge, March 30, Harriette B. S., wife of Charles Lowell, D. D., senior Pastor of the West Church in Boston.

In Lunenburg, March 25th, Mrs Bathsheba Leonard, widow of the late Mr Rufus Leonard, 97.

April 3d, Mrs Sarah S. L. Dean, 68, widow of the late Mr Robert Dean.

In Monson, April 1st, Julia, 23, wife of Mr S. G. Damon of Boston, and daughter of Austin Fuller, Esq., of Monson.

In Wiscasset, Me., Ezekiel Averill, a pensioner. He served under Washington during the whole of the war of the revolution. 95 yrs 9 mos.

In Hartford, Conn., March 30, Maria A., wife of Mr Hovt Freemen, and daughter of the late Rev David Long of Milford, Mass., 41.

In Worcester, March 25, Mrs Lydia S. Eaton, widow of Rev Wm. Eaton, late of Hardwick, and a grand-daughter of Rev Mr Sanford, formerly of Medway.

In Philadelphia, March 23, Benjamin Say Bonsall, youngest son of the late Henry L. Bonsall, 17 yrs 2 mos 19 days.

OBITUARIES.

Died in Brighton, March 9th, Hon. FRANCIS WINSHIP, 65.

It is not fitting, that one, who has been so long and widely known, and so universally respected, and who has performed his part in life so well, should pass from among us without an expression of our appreciation of his many services and our gratitude for his many kindnesses. Throughout a long life, he was a valued and honored citizen. Of sound judgment and unimpeachable integrity, his counsel was sought by many, his sincerity and good faith acknowledged by all. As a politician he was firm and consistent, never factious or violent, for he had the good of his country at heart. A member of our State Senate, his wisdom and experience procured him the marked respect of his associates.

Thoroughly despising all cant and pretension, he was yet most charitable in his judgment of the motives and conduct of others. We do not recollect having ever heard from his lips a censorious remark. Liberal in the support of religion and education, benevolent to the poor, and proverbially kind in all the domestic relations, his death has left a void which cannot be filled. He was a genuine, warm-hearted gentleman of the Old School; he had none of that courtesy which can be doffed like a threadbare garment; his politeness was an ingredient in his nature; it came fresh from the count of feeling. His friends will never forget the warm grasp of the hand, the beaming glance of the eye, which spoke the noble heart within. We mourn his decease; but let us not mourn too deeply, that, after a life well spent, it has pleased God gently to "disengage the vital cord."

J. B.

Died at Watertown, March 28th, JOHN H. RICHARDSON, Esq., a Member of the House of Representatives.

We are not willing to pass over, without notice, the death of this excellent man. The qualities of his character were not those which excite admiration, but those which win esteem and affection. He was a man of practical good sense and of manly integrity. His virtues were the fruit of a good heart, which he kept diligently and in the right place. Without show or pretence, he was a kind neighbor, a faithful friend, a devoted husband, a loving and watchful father; and all these, because he was a good Christian. He tried to walk faithfully in the way of the Gospel; and he died with the most serene and unfaltering trust in its blessed hopes and promises.

New prospects of happiness had just opened upon him, but he resigned them without a murmur. He felt he was but passing from the circle of those he loved on earth, to the larger circle of those he loved in heaven. Nay, from the circle of those he loved here, he has not passed away. He lives with them in a closer union and with a nearer presence. Death hallows, it does not sever the ties which unite us. It is the open gateway to a higher and better life. For our Divine Master has removed the wall of separation between the present and the future, and our life is but one.

T.

SUMMER RETREAT
AT GERMANTOWN, QUINCY.

THE Residence of the late Dea. J. SULLIVAN, will be open as usual, for the reception of Boarders, the coming season.

The combination of facilities for rural and seaside recreations, renders this an attractive residence for the warmest weather, and also an uncommonly healthful and agreeable one, both early and late in the season.

Good accommodations will be offered at moderate charges, if wanted for several months. The Cars on the Old Colony Railroad stop at Quincy seven or eight times each way daily; and Carriages at the Depot convey passengers to Germantown.

Information concerning the location, &c., may be obtained of Mr. J. W. Sullivan, 23 Long Wharf,—and of Mr. Wm. Blake, 47 Allen street, Boston.

Applications may be addressed to Misses Sullivan, Quincy, Mass.

REFERENCES. Rev. Wm. Hague, Dr. George C. Shattuck, Dea. S. G. Shipley, Boston, Gideon F. Thayer, Quincy, Dr. J. Wild, Braintree.

Germantown, April 13. 3is

LITTELL'S LIVING AGE. No. 309. 12½ cents.
CONTENTS.

1. Life and Correspondence of Robert Southey—North British Review.
2. Deborah's Diary—Author of Mary Powell.
3. Note Book of a Naturalist, III, Storks—Fraser' Magazine.
4. Benjamin D'Israeli—Spectator.
5. Letters from Jamaica, No. VI.—N. Y. Evening Post
6. Ride through Sugar Canes in a Hurricane—Fraser' Magazine.
7. The Village Notary—Examiner.
8. Charters of the American Colonies—Spectator.
9. Evelyn and Pepys—Examiner.
10. Turkey and its Destiny—Spectator.
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LIFE of Christ, by Dr. Furness. In Press, and nearly ready.—The Life of Jesus, by Wm. H Furness, D. D., 1 vol, 12mo. CROSBY & NICHOLS,
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SACRED Poems. Lays for the Sabbath, being Vol. 2 of the cheap Religious Library. Price reduced from $1 00 to 50 cents. This day published by CROSBY & NICHOLS,
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☞ Teachers and others are requested to examine the work.

I have been constantly using the Bay State Collection since its publication, in several Singing Schools, and I most cheerfully recommend it as the best adapted and most convenient book for the purpose that I have ever met with. I give it a decided preference over any similar publication, and believe the preference will be sustained by all who will make trial of its merits. It greatly relieves the labor of the teacher, simplifies the course of instruction and facilitates the progress of the pupils. J. C. CRAM,
Teacher of Music.

Messrs. Wilkins, Carter & Co., Gentlemen,—After examining several new Musical Publications, I am convinced that The Bay State Collection is preferable to them all. I shall therefore adopt it in my schools the coming season.—For one commencing on Tuesday evening, I am requested to procure them, etc. MOSES D. RANDALL.
Newburyport, Oct. 1849.

Having had several opportunities of hearing the exercises tunes and and pieces in the "Bay State Collection of Church Music," and having given it a thorough examination, we unhesitatingly pronounce it to be a work admirably adapted to the wants of Choirs and Singing Schools. Its arrangement of the Elementary Department is entirely new, and such as will, in our opinion, greatly facilitate the labors of Teachers of Singing Schools who may adopt it as their text-book.—The selection of Church Music which it contains is not surpassed by any work with which we are acquainted.

THOMAS J. GURNEY,
Teacher of Music, East Abington, Mass.
I. S. WYLLINGTON,
Chorister and Conductor of the Music at Old South Church Boston.

Just published by WILKINS, CARTER & Co., Boston, and for sale by the Booksellers generally. nov10

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NATH'L. FORD, 2d, State Street, Agent for Boston.
CLARENDON HARRIS, Secretary.
Worcester, February, 1850. feb23

VAPOR BATHS,
Conducted by Dr. M. M. Miles, at No. 1 Cambridge St., near the Revere House, Boston.

THE Medicated Vapor Baths are invaluable agents in removing severe Colds, Coughs, attacks of Rheumatism, &c., besides being among the greatest luxuries that can be enjoyed. They are important auxiliaries in the treatment of almost all Chronic Diseases.

The late Dr. Wm. Ireland, an eminent physician of the city of New York, says: "I am myself so fully satisfied of the very extraordinary and powerful effect of the medicated Vapor Baths, as an aid to general practice, that I would not be without them for all that I have hitherto known of my profession."

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Dr. Wm. Ingalls, of Boston, says, "The beneficial effects of these Baths far exceed my most sanguine expectations."

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This is one of the most extensive and best arranged Institutions of the kind in this country. The subscriber hopes that his long experience in managing such an Institution, will give him the confidence and patronage of the public.

MASON M. MILES, M. D.
Boston, Nov. 10, 1849. 1s3m&os

Teachers' Institute.

ARRANGEMENTS have been made for holding a TEACHERS' INSTITUTE in the Town of Framingham, in the County of Middlesex, to commence on Monday, the 15th of April, at 10 o'clock, A. M., and to continue until he afternoon of Saturday, of the same week.

The following Regulations are to be observed.

1. All applicants must present themselves punctually at the time specified for the meeting.
2. The Institute is designed for those who are teachers in Public Schools in Massachsetts, or who have a reasonable prospect of becoming such within a year from the time when such Institute shall be held.
3. Each applicant must come provided with a Bible, Pen, Ink, and Paper, a Slate and Pencil, Geography and Atlas, the Reading Book most generally used by the highest class in the Schools of the neighborhood where he resides, (and it would be well to bring more than one kind,) Dictionary, and a blank book for taking notes.

The expense of Instruction, Lectures, Room, Lights, &c., is defrayed by the Commonwealth, and the supervision and government of the Institute, are placed by the Board of Education in the hands of its Secretary.

School Committees, and all the friends of Common Schools, are respectfully and earnestly requested to render such aid as may seem to them proper and just, to facilitate the attendance of the members of the Institute.

Teachers, by applying to John J. Marshall—at Marshall & Boynton's Bookstore—will be directed to families where they will be gratuitously entertained.

BARNAS SEARS,
Secretary of the Board of Education.
march30 3tis

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STATE NORMAL SCHOOL
AT WEST NEWTON.

THE Summer Term at this Institution will commence on Wednesday, 1st May. Candidates for admission will be examined on Tuesday, 30th April, at 8½ o'clock, A. M. None will be examined except those who present themselves at the time specified.

CONDITIONS OF ENTRANCE.

1. The applicant must be at least sixteen years old.
2. She must make an *explicit declaration of her intention to become a* TEACHER.
3. She must produce a certificate of good *physical, intellectual* and *moral character*, from some responsible person.
4. She must pass a satisfactory examination in the common branches, viz:—Reading, spelling, and defining, arithmetic, grammar, writing and geography.
5. She must give a pledge to remain in the school at least *four consecutive terms*.
6. All candidates for admission must be at the school-room on the morning of the day which precedes that on which the term commences, at half past eight o'clock.
7. Each pupil, at entrance, must be supplied with slate and pencil, blank book, Bible, Worcester's Comprehensive Dictionary, and Morse's Geography. Many of the other books used will be furnished from the Library of the School.

Pupils who have had considerable experience in teaching, and are otherwise qualified for it, will be allowed to enter existing classes.

Pupils who may desire to study the Latin and French languages, and to prepare themselves to instruct in those branches usually taught in High schools, can have an opportunity to do so, by giving a pledge to remain in the school for a term of three years,—provided the number is sufficient to warrant the forming of a class.

For those who are not for the State, and purpose to teach in the public schools of the State, tuition is free; for all others, it is $10 per term, payable at entrance. At the beginning of each term, each pupil pays to the Principal $1.50 to meet incidental expenses.

Board may be had in good families for from $2 to $2.50, per week, including washing and fuel. Some of the pupils take rooms and board themselves at a lower rate.

The whole annual expense is about $100.

TERMS AND VACATIONS.

There are three terms in the year. The winter term commences on the 2d Wednesday in December, and continues 15 weeks. The summer term commences on the 2d Wednesday in April, and continues 15 weeks. The autumn term commences on the 1st Wednesday in September, and continues 12 weeks. Between the summer and autumn terms, there is a vacation of 6 weeks; between the other terms a vacation of 2 weeks. No session is held on the week of the anniversaries in Boston.

Pupils are not permitted to board at such a distance from the Institution, as to render it impracticable for them to be present during all regular exercises.

EBEN S. STEARNS, Principal.
West Newton, 14th March, 1850. 3tis march23

PINKERTON ACADEMY,
DERRY, N. H.

THE course of instruction and discipline in this Institution, as conducted the last two years under the present Principal, Rev. E. T. Rowe, has been such as to give the Trustees the highest confidence in commending it to all who desire a thorough and systematic education. It is the purpose of the Trustees to afford facilities for an Education inferior to those of no similar Institution. There will be such a division of studies between the Principal and his Associate, as to afford the fullest opportunity to illustrate the subjects of the respective recitations.

The Institution has lately been furnished with a good Chemical and Philosophical Apparatus. Lectures illustrating the Natural Sciences will be given weekly.

The pupils will be, at all times, subject to the supervision and control of the Principal, and no one of vicious habits or principles, or who does not readily comply with its established regulations will be retained in the Institution.

Students can be accommodated with board in good families, where they will be under paternal watchfulness and wholesome restraint. The Depot of the Manchester and Lawrence Railroad is within about half a mile of the Institution

MISCELLANEOUS.

TO THE HUMANE.

A Petition from the Tailoresses of the City and County of Philadelphia.

The Winter is upon us, and distress and want stare us in the face. By reason of the low prices for which we are obliged to work, many of us are found by the midnight lamp, and until daybreak, at the needle, laboring for a pittance which is scarcely sufficient for the necessities of the Summer season. Rent must be paid, and clothing bought, and often, in Winter, our usual supplies fail, and we must *beg* for work from the public benevolent institutions, or at the tailor's stores, when, if we had a fair price for our labor, we could maintain ourselves. Aged parents are to be supported by many of us, and of widows there are not a few, who have from one to six little children dependent upon them for bread. Often they must be separated from their mother in their infancy. Boys must be sent forth to work at wages which often will scarcely furnish them with food. Hunger and cold, and bad company, lead them to commit acts against the laws and their own conscience—they are sent to prison, and come away hardened vagabonds. Girls, if kept at home to help their mother, and learn a trade, finding, as they grow up, that the prices will not afford them decent clothing, and tempted by demons in human shape . . . Thus the poor mother sinks into an untimely grave, broken-hearted for what she could not avoid, and the younger children are left, fit subjects for Rosines, Magdalens, or Penitentiaries, when, if she had been paid for her work, she might have brought them up to habits of industry, and made them useful members of society.

A great many of us are American widows with feelings which will not allow us to become a public charge—but what can we do! We cannot starve in this *our native land*—nor can we live under the open sky. We are industrious, and willing to work, but *paid as we are, we cannot get enough to support life.* If we *must* become beggars, we would become so in a body, and entreat our whole community to make *one* effort for us, and if this is successful, we shall be able to take care of ourselves. Our industry will become productive, and thousands yet unborn will derive benefit from it. We would commence our enterprise prudently, and on a small scale. Our object is to form ourselves into an Association—to open a shop, and to become our own employers; but we are too poor, without assistance, to take the first step.

To show the oppression under which we have groaned, an oppression which grows heavier every year, we subjoin a list of the prices actually received—and which under the present system we have no power to change:

Thick heavy men's satinet coats, each,	37½ to 75 cts.
Heavy blanket coats,	50 to 62½
Coarse flushing do,	37½ to 50
Linen sack do.	25 to 40
Pants, extra full trimmed, double-milled casimere,	37½ to 50
Pants, summer,	10 to 15
Do satinet, full trimmed,	15 to 25
Vests, all kinds,	15 to 50
Shirts and drawers, flannel,	8 to 12½
Do linen and muslin,	16 to 50

In many cases, the trimmings furnished are insufficient to make up the garment, and have to be furnished by the tailoresses themselves. Can any woman find bread for her children, at such prices?

Benevolent Institutions have been founded and maintained by the aid of contributors, for other departments of labor: but for this, the most useful, the most necessary of all, no one has taken it up. Too long have we waited, in poverty and suffering, for some one to plead our cause, until we can wait no longer.

Ladies, we appeal to you to aid us, and to represent our case. Gentlemen, women whom the Almighty has placed under your care, now present themselves before you and implore your succor. Raise for us funds, in any way that you think proper, and secure them as you please. Most of the clothing which you wear passes through our hands, but very little does it profit us. Help us to help ourselves! Give us but justice—favor we ask not—and then Rosine's and Magdalen's and children's prisons may want inmates! Give us an opportunity of gaining employment at *living* prices! The funds required to maintain these institutions are far more than enough to start us in our enterprise, and we believe there is no other way to secure for us a fair compensation for our labor. We do not purpose to undersell the tailors, nor to increase the cost of any garment, nor in *any way* to disturb trade; we only wish to sell our own work, in order that the reward of industry may reach the hands which accomplished the task.

Signed on the part of the meeting by

MARION TAINTOR,
ELIZABETH RICHARDS.

PHILADELPHIA, Feb. 15, 1850.

We shall not seek to add anything to the moving language of the above appeal. We simply desire to invoke attention to the fact that the same causes which depress labor elsewhere are active here, however their effects may be alleviated by the circumstances of a new and cheap country. Here as well as elsewhere labor is forced to pay an Algerine tribute to land monopoly, usury, trade and the rapacious cupidity which fattens on the toil and suffering of others.—How could it be otherwise? Our social system, however unique in some particulars, does not differ from that of civilized nations generally in these leading arrangements for living on other's labor. Until they are radically modified there will always be in our large cities most ample materials for such mournful narratives as that in the tailoresses' petition. They propose to emancipate themselves as far as they are able, by forming an association and working on their own account. That is an excellent idea and we hope that they may succeed in it. But the whole work will not be done by such an organization of labor. The abolition of Land Monopoly and of that still more pestilential evil, speculation in money, will still remain to be accomplished.—[N. Y. Tribune.

[We cut the following from the "Asmonean," a Jewish paper published in New York:]

THE TWO FIELDS.

[An Anecdote from Les Matinees du Samedi, by Ben Levi]

Don Pedro, king of Arragon, weary of defending the Israelites from the attacks of the clergy, who were incessantly tormenting him to insist on the conversion, forced or voluntary, of all Jews, one morning sent for the high priest, and consulted him on the best means of introducing his flock into the bosom of the Christian church. "Will your majesty," said the priest, "allow me, before entering on that subject, to require justice at your hands." "Speak," replied the king, "rely on my impartiality." This then, sire, is the cause of my complaint; one of my neighbors departed some years since for the East, to seek his fortune. To provide for the maintenance of his two sons, he gave each of them a field, desiring them to cultivate their little property as well as possible, and promising that he would send for them as soon as circumstances should permit his supporting them in his new settlement. All went on very well while the two boys were young, but, as they advanced in years, jealousy sprang up between them and embittered all that had formerly been sweet in their mutual intercourse. 'My field is worth more than yours,' said one. 'It is false,' replied the other, 'mine would produce more than yours if it were better cultivated.' Every day brought with it fresh disputes, till at length the brothers became sworn enemies, and now, the greatest delight either can experience is, in injuring the field of the other. As they are my neighbors, and as I have often endeavored to reconcile them, they came to me yesterday, and, requesting my interference, declared their willingness to submit to my decision as to the value of their respective fields. I disclaimed the right to interfere, and said, out of respect to your father, keep without disputing what his goodness conferred on you, for should he summon you to meet him, he is too just not to make ample amends to the son he has least benefited; in the meanwhile, however, live like brothers, pass your time without useless and noisy discussions, nor let your lands, from neglect, become uncultivated and sterile." "Your answer was a wise one," replied Pedro, "what effect had it on these wicked brothers?"—"Alas, sire, it dissatisfied them both, and they united to beat me." "Shameful conduct," returned the king. "I will have them severally punished."

"Ah, sire, first consider well my story, and see if, on reflection, you do not find it to be the history of our two religions. Do we not both pretend that our heavenly Father bestowed on each of us our creed? do we not both maintain the superiority of our respective faiths? Instead of being disunited and striving to injure each other, would it not be better for us to live in harmony until the day on which, summoned by death to the foot of His celestial throne, we shall prove, by the recital of our lives, how far we have cultivated the field he has bestowed on us." Don Pedro was impressed with the wisdom of this apologue, and the attempts afterwards made against the Jews were in vain opposed to his firm resolution to befriend them.

How to Live in this World so as to Live in Heaven.

Letter from Rev. John Elliot, of Roxbury, to his brother, Benjamin Elliot, of Guilford—carefully corrected from five several manuscripts—by Rev. Mr. Prince, of Boston—dated

ROXBURY, May 18, 1664.

DEAR BROTHER,

Your's I received, and thought on. The question is, *How so to live in this world, as yet to live in Heaven?* It is one of the common places of my heart that I have often occasion to study, and therefore takes me not unprovided. It is hard to keep the helm up among so many cross winds and eddies, and outlands and boarding of creatures, as we meet withal upon this sea of glass and fire. And truly that man knoweth not his own heart who finds it not difficult to break through the entanglements of the word. Creature *smiles* stop and entice away the affections from Jesus Christ: Creature *frowns* discompose and tempestuate the spirit, that it thinks it doth well to be angry: Both ways grace is a loser. We had all need to watch and pray, lest we enter these temptations. The greatest of your conflicts and causes of your complaints, seem here to have their original. Temptations follow tempers. As there are *two* predominant qualities in the temper of every body; so there are *two* predominant sins in the temper of every heart; and *pride is one* in all men in the world; the *other* is *care* about *futurities*.

I will tell you familiarly what God hath done for my soul, and in what track my soul keeps towards himself. 1st, I am come to a conclusion to look for no great matters in the world; but to know Jesus Christ and him crucified. I make best way in a low gale. A high spirit and a high sail together will be dangerous: and therefore I prepare to live low. I desire not much, I pray against it. My study is my calling: so much as to attend that without distraction, I am bound to plead for; and more I desire not. By my secluded retirements, I have advantages to observe how every day's occasions insensibly wear off the heart from God, and bury it in itself; which they that ever live in the noise and lumber of the world, cannot be sensible of. 2d, I have learned to see a need of every thing that God gives me; and to need nothing that he denies me. There is no dispensation, though cross and afflictive, but either *in* or *after* it, I find I could not be without it: And nothing that I am without, whether it be taken from me, or not given to me; but sooner or later God quiets me in himself without it. 3d, I cast all my care on the Lord, and live securely on the wisdom and care of my heavenly Father. My ways are, you know, in some sense, hedged up with thorns, and grow darker and darker daily; but yet I mistrust not my good God in the least; and hire more quiet in the absence of all by faith, than I should do, I am persuaded, if I possessed them. I think the Lord deals kindly with me to make me *believe* for all my mercies, before I have them; they will then be *Isaac's* sons of laughter. For the less *reason* hath to work upon the more freely *faith* casts itself upon the faithfulness of God. I find that while faith is steady, nothing can disquiet me; and when faith totters nothing can establish me. If I ramble out among means and creatures I am presently lost, and can come to no end: But if I stay myself on God, and leave him to work in his own way and time, I am at rest, and can lie down and sleep in a promise, though a thousand rise up against me. Therefore my way is not to cast before hand, but to work with God by the day. Sufficient to the day is the work thereof. I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities.

As for the state of the times, it is very gloomy and tempestuous: But why do the heathen rage? Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promise through all these overturnings, confusions, and seeming impossibilities. Upon this God do I live, who is our God forever, and will guide us to the death. Methinks I lie becalmed in his bosom, as *Luther* in such a case. I am not much troubled; let Christ see to it. I know prophecies are now dark, the books are sealed, and men have all been deceived, and every vision fails; yet God doth continue faithful: it's he that promiseth who will also do it. I believe these dark times are the womb of a bright morning.

Many things more I might have added; but enough. O Brother, keep close to God: and then you need fear nothing. Maintain secret and intimate acquaintance with him; and then a little of the creature will go a great way. Take time for duties in private. Crowd not religion into a corner of the day. There is a Dutch proverb, *Nobody will get by thieving, or lose by praying.* Lay up all your good in God; so as to overbalance the sweetness and bitterness of all creatures. Spend no time in forehand contrivances for this world; they never succeed: God will run his dispensations another way. Self-contrivances are the effects of unbelief: I can speak by experience. Would men spend those hours they wear out in plots and devices, in communion with God, and leave all on him by venturesome believing, they would have more peace and comfort. The Lord Jesus be with your spirit. Pray for your own soul, pray for Jerusalem; and pray hard for your poor brother. J. E.

THE YUMAS INDIANS.

Upon the banks of the Colorado river lives a warlike tribe, called the Yumas Indians, and more exquisite specimens of the human form divine were never turned into this breathing world by good dame Nature. They are tall, manly and muscular, and possess a native grace of manner peculiar to the tribes of the red man. They are athletic and swift of foot, and as bold as they are hardy. Their skin is of a dark copper color, but smooth and clear, and their countenance betokens great frankness and intelligence. But in this, their good looks belie them; for as a class, they are treacherous, deceitful, and great thieves. They are the most expert swimmers, passing one half of their time in the rushing waters of the great Red river of the west, breasting the most violent current and transporting heavy burdens from shore to shore. The experts are not men alone, the women are equally dexterous. The principal article of food with them is the mesquit bean, which grows in great abundance near the banks of the Colorado and Gila rivers, and is eaten by them when ripe in a raw state, and also dried and prepared as *atole* or gruel. The women, as in all Indian tribes, perform the work, and collect the beans in huge wicker baskets, holding a bushel and more, which they bear upon their heads. When a matron goes out to pick beans, she takes her pappoose, claps it in the basket, and if it is necessary for her to cross the stream, approaches the bank, tosses the basket into the water and springs in after it. The baskets are coated with a resinous substance and are impervious to the water. The swimmer then gives the basket a whirl before her, making it spin around and fly before her with extraordinary velocity. They swim high out of the water and float like bladders. Their hatred to the Mexicans is intense, and they have frequently attacked emigrating parties. They are very fond of mule meat, horses, "and such small deer," and devour them when scarcely warmed through. The fish of the Colorado, they also eat half cooked, trail and all.

They abominate their more civilized neighbors of the Gila, the Pimos and Maricopas, who are quite civilized, cultivate the soil and receive a yearly grant of clothing from the Mexican government. They are under the command of a captain-general, a native chief, *Calo Azul*, who has half a dozen wives and a military suit of clothes. The Maricopas and Pimos are the deadliest foes of the Apaches, and frequently make up war parties, penetrate the Apacheria and return laden with scalps. Calo Azul a little more than a year ago thought proper to make an attempt to civilize the Yumas. He therefore took a war party and met the Yumas near the mouth of the Gila; determined not to be civilized they turned to and whipped Calo Azul's little party, whereupon that chief returned to the bosoms of his wives and his corn-fields, with a vow never to attempt to civilize the Yumas again—unless he had an invincible band of warriors with him.—*Alta Californian.*

TEMPERATE DRINKERS.

It is said that very many drink moderately and guardedly through a long course of years, preserving to old age a sound constitution and vigorous intellect, which could not be the case if the natural effects of Alcoholic Drinks were such as has been depicted.

Now that some men live long in spite of moderate drinking, no more proves that practice safe and healthful than the fact that some soldiers who fought through all Napoleon's wars are still alive, proves fighting a vocation conducive to longevity. That some persist in drinking without drinking immoderately is true; but the natural *tendency* of drinking at all is nevertheless from less to more, and from more to indisputable excess. There are many vices of which the natural, obvious penalty is not inflicted on every one who commits them, yet no man doubts the connection between the sin and the punishment. Some men steal so moderately and slyly that they are never detected by man; yet no one doubts that stealing is a crime, and that every crime meets its proper punishment. That some men drink liquors yet do not die drunkards is true, as it also is that some habitual drunkards live to old age; yet it is none the less true that drinking leads to drunkenness, and drunkenness shortens life. The laws of the universe are vindicated alike by their usual consequences and the apparent exceptions. There may be men who began to drink one glass of liquor per day forty years ago, and whom one glass per day still suffices; but if so they are exceptions to a law almost universally vindicated; and it is safe to assume of them that a less amount of self-denial than was requisite to keep their allowance down to one glass per day, would have preserved them from drinking at all. And if any moderate drinker of forty years' standing will recall to mind the subsequent career of the fifteen or twenty associates in whose company he began to drink, he will, if well informed and candid, admit that seven-eighths of them are now dead, and that full three-fourths, whether now living or dead, have been seriously injured by drinking.

. . . . . .

I have aimed to demonstrate the physical evils of Temperance Drinking, (as it is improperly called, since no drinking of liquids essentially poisonous for the sake of a sensual gratification can be truly Temperate) by other considerations than those connected with Drunkenness. It is very true that he who drinks, however moderately, is in danger of dying a drunkard; but if there were no such thing as drunkenness it would still be most unwise and culpable to drink. Indeed, it has been forcibly argued that the physical evils of drinking would be greater if Drunkenness were unknown. Inebriety dethrones the reason, often making of a naturally inoffensive, good-natured man, a furious, raging fiend; but it does not originate the mischief—it rather serves to expel and finish it. It is the demoniac spirit tearing his victim because commanded to come out of him. Thousands die prematurely every year in consequence of drinking, who never were thoroughly drunk in their lives. One man drinks three glasses and loses his reason; another drinks six, or even ten, and seems wholly unaffected. Men say of the latter, 'He has a strong head;' and cigar-puffing, wine-bibbing youngsters are apt to envy him; yet he is far more likely to die in consequence of drinking than his neighbor whom three glasses knock over. The former retains the poison in his system, and it silently preys upon him: in the latter, Nature, revolting at the deadly potion, makes a convulsive effort and throws it off. He is damaged by the liquor, but not by its ejection, whatever he may fancy. Intoxication is a kindly though ungentle ministration whose object is relief and recovery. Drinking is not evil because it produces Intoxication, but Intoxication is ordained to limit the physical evils of Drinking. Let no five drinker, therefore, glory in his ability to drink much without Intoxication; for, in the natural course of events, he will need his coffin much sooner than if liquor easily overcame him.

A PARTING WORD TO THE YOUNG.

If the propositions affirmed in this essay be true, how *can* any youth read them and yet become or continue a drinker of Alcoholic Liquors! Banish, if you can, all thought of God and His judgments—forget or deny your immortality—deride the idea of restricting or qualifying your own gratification for the sake of kindred, friends, country or race—regard yourself merely as an animal that has happened here to sport a brief summer, then utterly perish—and still is it not a palpable *mistake* to drink anything that intoxicates? Why *should* it intoxicate if it be not essentially a poison? Is there any other substance claimed to be innocent and wholesome in moderate quantities which drowns the reason if the amount taken be increased? Why seek enjoyment in such a perilous and dubious way—a path paved with bones of millions after millions who have fallen in pursuing it—when innocent and healthful pleasures every where surround and invite you! Lived there ever a human being who regretted at death that he had through life refrained from the use of stimulating drinks? and how countless the millions who have with reason deplored such use as the primary, fatal mistake of their lives! Surely, from the radiant heavens above us, the dust once quickened beneath us, comes to the attentive ear a voice which impressively admonishes, BE WISE WHILE IT IS CALLED TO-DAY. [Horace Greeley.

WEST POINT.

The committee to whom was referred the subject of the instruction and education of the cadets at West Point, so far as their course of study coincides with that pursued at common literary or scientific institutions, and is exclusive of what is peculiar to the academy as a military school, submit the following report:

This subject may be considered under two heads:

1st. With reference to the efficiency of the instruction given to the cadets; and,

2d With reference to the extent or comprehensiveness of the course which is studied by them, and the relative eligibility of the studies which the course embraces.

Methods of instruction are as various as teachers are numerous. The pupil soon learns the method adopted by his teacher, and having learnt it, he confirms his course of action to it. The teacher's habitual method of questioning, or examination, is as present with the pupil when studying his lesson, as it is when he witnesses that method in full operation in the recitation or class room. The pupil remembers the manner in which he has been examined, and so anticipates the manner in which he will be. If the instructer's questionings are expected to have reference only to the *words* of the lesson, as contradistinguished from its ideas, then the pupil will seek to remember only the words, and become heedless as to the ideas. If a *verbatim* recitation is demanded, the words and the order of the sentences will be committed to memory, and with these the effort and the ambition of the pupil will cease. If leading questions are put by the teacher, or if all his questions are cast in the same mould, and indicate what answer is expected, then the pupil will watch the manner of the teacher, and divine or prognosticate the answer which is to be given, not from any knowledge he has of the subject, but from the manner in which the subject has been presented. If indefinite and ambiguous answers are accepted by the teacher, then the pupil will strive to conceal his ignorance under indefiniteness and ambiguity, and will endeavor to frame his replies in such a manner that, when the truthis at last discovered, his answer will be the oracle that had declared it.—If the pupil is allowed to say, "I have the ideas, but cannot express it;" or, as the schoolboy once said, "I know when you dont ask me," then all manner of excuses will be invented, all subterfuges will be resorted to, to avoid the one all-important, all-essential quality in study and recitation—exactly defined and clearly expressed truth; in fine, that will be done by the student, out of the recitation room, which it is supposed will meet the demands of the teacher in it. If the teacher is known to demand ideas, and not forms of words; if he is known to be inexorable in this demand: if it is known that he will grant no dispensation beforehand, nor pardon afterwards, then the efforts of the pupil's mind will be concentrated upon the subject-matter of his study; he will seek to understand it, not only in its direct and immediate, but in its collateral and remote relations; and the mere words of an author, excepting those technical terms or phrases which are necessary to precision, will cease to be material. The idea, the sentiment, the thing as it exists in nature, will be sought out with assiduity and with energy. A merchant will as soon carry base metal to an assayer, and expect it to be received as genuine, as a pupil will carry words and sounds to a teacher who demands ideas, or will except to tickle his ear with atmospheric vibrations, when it is known that he will listen to nothing but the eternal verities of science.

The effect of these different causes is indescribable; the one leads outright to a knowledge of the history of men and the works of God; the other leads to the land of dreams, and shadows, to nothingness, and to shams, which are worse than nothingness. If a teacher allows a pupil to recite superficially, he encourages and invites him to study superficially; and a superficial student becomes a superficial man. Thus the teacher is responsible for sending out into the world superficies of knowledge, instead of cubical or solid contents. On the other hand, the pupil, accustoming himself at first, perhaps from necessity, to master his studies, will soon find unwonted pleasure in the exercise; for the pleasures which nature affixes to any acquisition always bear a proportion to the dignity and elevation of the faculties employed in acquiring; and the faculty of knowing things is indefinitely higher than that of remembering words. At last, habit and enjoyment will bind him to that superior method which the necessity imposed upon him by a faithful teacher may have begun.

CAST IRON HOUSES. A new style of building has been introduced during the past year, and although attention has been drawn to it before in our columns, yet its growing importance seems to warrant our chronicling its progress. The United States Government, through its agent, Mr. Perit, ordered, some time since, a new Custom House and public buildings for San Francisco of cast iron, and by the last accounts we learn that one of them is already there and up. The War Department, we are informed, has concluded to adopt this kind of building for arsenals and other uses. In this city, besides those already noticed by us, there is a building now going up in the rear of the Astor House.

They consist of a cast iron frame, the sills of which are cast in sections of about five feet in length, and fastened together by screws and bolts. On each of these joints stand cast iron pillars, which are firmly fastened to each end of the jointed sill, thus rendering the whole perfectly compact. These pillars again support another row of cast iron sills, and on these again stand another row of pillars. The strength of the whole building depends upon this skeleton, which is so tenacious that if all the pillars of the first story are taken away, excepting the extreme ones, the building will still be firm, as an arch. The advantages of this mode are, its great strength, its tenacity in resisting any shock, its being fire-proof, its free admission of light, its perfect ventilation, and the cheapness and facility with which any architectural ornament or groupings of sculpture may be introduced, whenever suitable. [N. Y. Jour. Commerce.

GIVE YOUR CHILD SOMETHING TO DO. The habits of children prove that occupation is of necessity with most of them; they love to be busy about something, however trifling, still more to be usefully employed; with some it is a strongly developed physical necessity, and, if not turned to good account, will be productive of positive evil, thus verifying the old adage that idleness is the mother of mischief. Children should be encouraged, or, if indolently disinclined to it, should be disciplined into performing for themselves every little office relative to their dress which they are capable of performing; they should also keep their own clothes and other possessions in neat order, and fetch for themselves whatever they want: in short, they should learn to be as independent of the services of others as possible; there is no rank, however exalted, in which such a system would not prove beneficial, and it is especially important to those whose time is their property.

EMILY RUSSEL, the slave girl, for whom Bruin & Hill, the slave traders, demanded $1,800, as the only condition on which they would restore her to her mother, is dead. So says a letter from Mr. Hill, dated Griffin, Ga., March 23. The letter says that she died of scarlet sore throat, but does not say where or when she died. Mr. Hill protests that he had determined not to sell Emily at the South, but to bring her back to Alexandria and let her mother have her.

Mr Bayard, son of ex-Senator Bayard of Delaware, was buried at Naples on the 20th of February. He received his death at Vesuvius, on one of the nights of the recent great eruption there, from the falling of a stone from the crater, which nearly severed his arm. He bled profusely for 60 hours, when an amputation was ordered, which resulted in lock-jaw and death.

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W. T. G. Morton, M.D.
SURGEON DENTIST.
No. 19 Tremont Row, Boston.

WOULD RESPECTFULLY ask public attention an improvement he has lately introduced in making gold plates for the insertion of *Artificial Teeth*, which certified to by the editors of the following Journal after having personally examined several different cases

[From the Boston Medical and Surgical Journal.]

"GOLD PLATE WORK IN DENTISTRY. Those who are interested in the onward progress of the mechanical part of dentistry, will read the communication from Dr. Morton, in the Journal, of May 23d, with much satisfaction. We recently examined a specimen of the beautiful philosophical contrivance referred to, by which a plate, fitted to the roof of the mouth, actually sustained a weight of ten pounds, by the mere pressure of the atmosphere. If it is an old principle, it is certainly a very admirable one, which in this particular application, commends itself at sight. If our operators would obviate the swaying, sliding movement, which the tongue, in an imperfect cast of the region, gives to an upper set of artifical teeth, they would at once be influenced by the suggestions contained in this article. Dr. Morton deserves the thanks of practitioners and the public for this improvement in the practice of dentistry."

[From the Christian Register.]

"The publisher of this paper would bear testimony to the successful operation of this invention, having, on a recent occasion, tried with his own hands, to remove one of these plates, and found himself unable to do it without applying more strength than he deemed prudent, though requested so to do. The opinion of the conductors of the Medical Journal, as to the importance of this invention, will be confirmed by the following quotation from a letter lately received by the proprietor of the Christian Register, from a highly respectable gentleman in Vermont, to whose wife a set was applied.

"The manner of fitting gold plates for the insertion of teeth, by Dr. Morton, as witnessed by you the other day was recently put to a very severe test. A staple was soldered to the plate before it was inserted in the mouth, and the following weights were raised upon the patients' erect ing the head, after a string had connected them together, without detaching it from the jaw. First, 1 lb.; 2nd—2 lbs.; 3d—5 lbs; 4th—7 lbs.; 5th—10 lbs. No heavier weight was attached, as it was feared it would irritate the jaw too much."

[From the Boston Courier.]

"The simplicity of the operation is only equalled by beautiful and satisfactory effect. It would hardly be credited that a metallic plate, by being simply placed in contact with the palate, and unassisted by wires, rivets, or any sort of fastening, would adhere so firmly as not to be removed by a force nearly sufficient to draw a tooth. We chanced, a few days since, to be a witness of the surprising tenacity with which one of these palates kept its hold. As a matter of curiosity in pneumetics, we attempted to remove it immediately after it had been applied, and found that it resisted all the strength which we deemed safe to apply in experimenting upon the human body."

[From the Daily Evening Transcript.]

"GOLD PLATES IN DENTISTRY. We have witnessed a very perfect contrivance recently effected by Dr. W. T. G. Morton of this city, by which gold plates are adapted to the roof of the mouth, so that an upper set of teeth is retained in its place without the aid of rivets or appliances of any kind, by the simple power of atmospheric pressure. So firmly was the plate attached by this process, that we could not by a strong pull with one hand, detach it from the mouth of the subject. The tenacity is such that the plate sustains a weight of many pounds without losing its hold. The process is as beautiful as it is simple."

[From the Boston Atlas.]

"We had an opportunity, a few days since, of examining the adaptation of a gold plate to the roof of the mouth of a young lady. It was done by Dr. Morton of this city, and reflects the highest credit on his skill, as a practical and scientific dentist. The plate was fitted with the most perfect exactness, and retained in its place with the greatest firmness, upon the principle of atmospheric pressure. Dr. Morton has succeeded perfectly in calling into requisition the element in which we live and move to aid in thus supplying a defect of nature upon a very simple, and at the same time, ingenious process. He deserves the thanks of the community for this successful application of his philosophic mind to the alleviation of the misfortunes of his fellow beings; and it adds another laurel to his brow, as a benefactor of mankind."

[From the Boston Weekly Journal.]

"We refer to a new modification of the principle of atmospheric pressure, for the purpose of retaining plates for the insertion of artificial teeth. The advantages of Dr. Morton's plates, are, that it may be applied in all cases, that its adhesion is immediate after its application; that no ordinary cause can detach it, as it will bear a weight of ten pounds without separating."

[From the Christian Alliance and Family Visiter.]

"GREAT IMPROVEMENT IN DENTISTRY. Dr. W. T. G. Morton of this city, has, after repeated experiments, succeeded, by a new philosophic application of the principle of atmospheric pressure, to hold the gold plate so firmly fixed in its position in the mouth, that it will sustain a weight' according to the testimony of the Boston Medical Journal, of ten pounds. This improvement will obviate the great inconvenience which has hitherto been experienced during the process of mastication. We can testify to the value of this improvement by our own personal examination of the application of one of these plates. eoptf oct16

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